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PRÉCIS WRITING & COMPREHENSION

for CSS, PMS & All Other Relevant Exams

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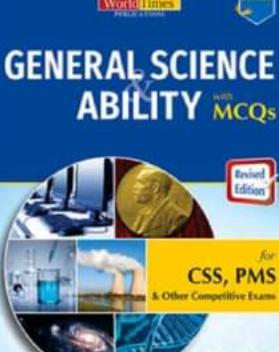
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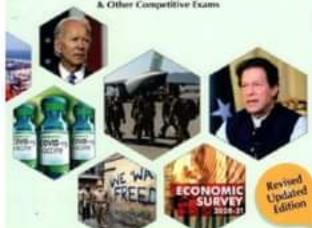
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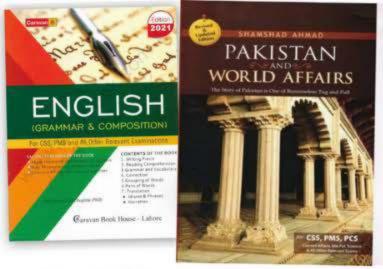
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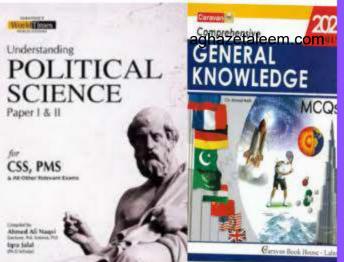
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for

CSS, PMS

& All Other Relevant Exams



by
Prof. Sabahat Hussain





GEORGE ORWELL'S 5 RULES FOR GOOD WRITING

- ✓ Never use a long word where a short one will do.
- ✓ If it is possible to cut a word out, always cut it out.
- ✓ Never use the passive where you can use the active.
- ✓ Never use a foreign phrase, a scientific word or a jargon word if you can think of an everyday English equivalent.
- ✓ Never use a metaphor, simile or other figure of speech which you are used to seeing in print.





AUTHOR'S NOTE

The book in hand is based on firsthand experience of teaching and counseling the CSS and PMS aspirants. It contains no bookish instructions, found in manuals and modules available on internet and other sources. It has been written in all sincerity to help out the candidates who are bemused by the scattered advice, contradictory instructions and half-cooked theories about précis writing and comprehension questions. The book will, hopefully, help demystify the art of précis writing, and exorcise the associated superstitious. Of course, no perfection is claimed; every text in the world has room for improvement. Lapses and errors (of omission and commission) are inescapable part of every original work, no matter how scrupulously it has been proof-read. It is hoped that, keeping in view the overall intent of the book, such shortcomings will be excused liberally.

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ART OF PRÉCIS WRITING



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CHAPTER 1

WHAT PRÉCIS WRITING IS ALL ABOUT

Précis writing generally proves to be Achilles' heel for the CSS candidates. They mess up things; partly because of the popular misconceptions about the nature of this exercise, and partly because of the inadequate instructions. It must be kept in mind that précis writing is an art; not a science, governed by hard and fast rules.

Definition

According to Oxford Dictionary, précis is a short version of a speech or a piece of writing that gives the main points or ideas. A précis is a clear, compact and logical reproduction of a passage. It preserves only the essential or important ideas of the original passage. It is a concise and clear statement of the substance of a longer passage in a coherent and easily readable shorter form. A précis must be accurate, brief and clear. It is written for those who do not have enough time to go into the details and want to have the essential facts of an argument as briefly and clearly as possible.

Purpose

First thing the candidates need to know is the exact purpose of writing a précis. The author of the given passage is often an accomplished writer, writing for the readers with a high linguistic and intellectual level, and who have ample time to read intensively. The task of the précis writer is to produce a shorter and easily understandable version of the passage for an average reader. In other words, the précis writer acts as a bridge between the author and the reader. It is assumed that your potential reader does not have sufficient time and requisite ability to undertake a detailed reading of the passage and you are trying to help him out by transforming a scholarly discourse into a simple and concise piece of writing.

CHAPTER 2

GENERAL RULES OF PRÉCIS WRITING

- It is important to find out the central idea or the theme of the passage, and to separate major points from the minor ones. The points become major only in relation to the main theme.
- 2. Do not write your précis by reproducing a few sentences and deleting others.
- 3. Brevity is good but not at the cost of clarity. Excessive economy of words may lead to ambiguity and must be avoided.
- Your précis ought to be intelligible to a person who has not read the original passage.
- 5. Précis has to be written, as far as possible, in your own words. However, this does not mean that each and every word of the passage must be replaced. You can retain a few significant phrases, technical terms and key words.
- 6. A précis is always written in the third person. If the passage is autobiographical, change the direct narration into indirect one (following all its rules). In the passages where the writer uses the first person 'I', start your précis with the phrase, "The author says" but avoid repeating this in the précis.
- 7. If there are statistical figures in the passage that support certain generalized facts, you can safely omit them. But if the figures are basic to the understanding of the passage, they should be retained in the précis.
- 8. Each part of the original passage should be dealt with according to its importance and not according to the space assigned to it.



- You are not supposed to give any comments (appreciative or critical) about the ideas expressed in the passage.
- 10. Unless otherwise indicated, you are supposed to reduce the passage to one-third of its original length.
- 11. There can be two or more paragraphs in the passage. But in the précis, reproduce all the ideas in one paragraph.
- 12. As a general rule avoid four Ws-What, Why, Who, Whom in the précis.

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CHAPTER 3

TIPS AND TRICKS FOR WRITING A GOOD PRÉCIS

- Go through the passage to make an overall sense of the passage. Skim through the passage to find out what the passage is about.
- Your second reading should be more thoroughgoing. Look for the main argument and the supporting details.
- 3. Difficult and unfamiliar words will attract your attention but you should not worry too much such about such words or expressions. You are supposed to make an overall sense of the passage, and that can be done even if some parts of the passage make little sense to you. While trying to decipher the meaning of an unfamiliar word, look at what comes before and after that word. The surrounding words can give helpful contextual clues about the meaning and function of the word in the text.

IMPORTANT NOTE

It is advisable not to use a dictionary or thesaurus while practising précis writing. This will develop in you the ability to work out contextual meanings. Moreover, it will be a good training for the examination where you will not have the access to dictionary

- 4. Learn to distinguish between important and less important details.
- A paragraph can be understood by reading a text forward and backward, as one sentence may help you in understanding the other. Remember, no sentence makes its



complete meanings in isolation. When a sentence is not making any sense to you there is no need to wrestle with it; leave it alone and come back to it later after reading the rest of the passage.

5. While writing a précis we do not borrow idioms, figures of

speech and phrases from the passage.

7. There is no need to start every précis with expressions like: "According to the writer" or "In the author's view". This is understood and there is no need to waste valuable space by mentioning what is obvious. However, this expression may be used in case of autobiographical passages, written in the first person; or where the name of the writer is mentioned, and that too only once in the beginning of the précis.

8. Try to write short, simple and uninvolved sentences. Long and complex sentences can become difficult for you to handle, and confusing to the examiner. Language of précis should be simple and correct. Never try to impress the

examiner with your vocabulary.

9. Avoid using the synonyms; different synonyms are used in different contexts and do not necessarily covey the same sense as the original word. Each word is used in a specific situation and cannot be substituted by a synonym in a mechanical way.

10. Use link words like 'thus', 'however', 'moreover', 'hence', 'but' or 'in addition to' very cautiously, only where they are really required. Inserting these words between the sentences randomly may make your précis look meaningless and even

absurd.

11. Repetition of ideas is a cardinal sin in a précis. Also avoid repetition of words or expressions but key words will have to be repeated. For example, if the passage is about education, the word education will have to be used again and again. Replacing it with words like 'pedagogy', 'instruction', 'teaching', 'knowledge' or 'schooling' will look absurd.

12. In case you find it difficult to make an overall sense of the paragraph, divide the paragraph into four parts and note down the main idea expressed in each part. Then, link these ideas with the main theme of the précis. However, this is a defensive strategy, to be used only when there is no other

option.



13. Many a candidate take the instruction — (write the précis in your own words) - too religiously and think that the words of the passage are a forbidden fruit. The key words that are essential to the theme of the passage must not be changed. In their eagerness to substitute the words in the original text, candidates end up using totally inappropriate words.

14. Avoid using ornamental and lofty language in the précis. Do not try to outsmart or overstep the author, in content or style. There is no need to further embellish the expression of the

author.

15. Stick to what the author says and never add your own views in a précis.

Examiner's Expectations

Clarity: A précis should be lucid and easily understandable.
 There should be no ambiguity in the expression.

Correctness: Ensure that the facts and figures are correct.
 Structure of sentences and spellings of words must be correct because structure and spelling mistakes will spoil your précis.

Objectivity: Objectivity means the ability to present the facts, uncoloured by our personal feelings, opinions and biases.

4. Coherence: A good précis should be coherent. Coherence means the logical and clear interconnection of ideas in a written piece of work. The ideas presented in a précis must have a logical connection and they should be interrelated.

NOTE

Coherence does not come automatically by placing link words. Use these words only where they fit in.

 Completeness: Completeness means that the writer should include all the important facts in a précis. No important idea should be omitted.

6. Conciseness: Write only what is necessary and avoid reproducing unnecessary details. To achieve conciseness, notice the following suggestions:

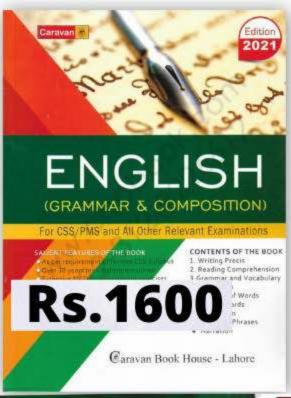
(a) Omit unnecessary details.

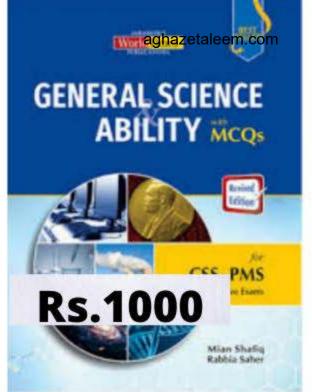
(b) Eliminate long, winding expressions.

(c) Include only relevant material.

(d) Avoid unnecessary repetition.









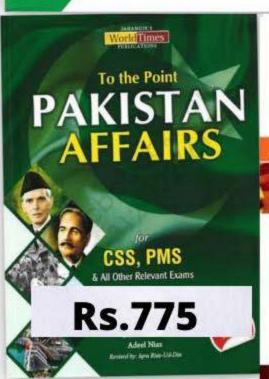
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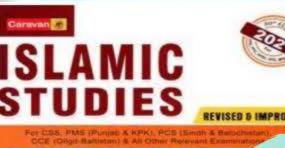
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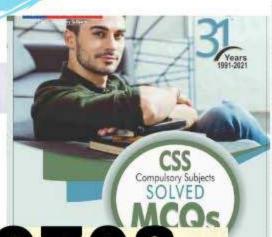
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CHAPTER 4

STAGES OF WRITING A PRÉCIS

Précis writing is a formative process in which different stages are involved. It is necessary to understand these stages. There are two main stages of writing a précis:

- 1. Reading the passage
- 2. Writing the précis

1. Reading Stage

Précis writing is basically a test of your reading skills.

- Be mentally prepared that your first engagement with the passage is not going to be a comfortable experience; but rest assured, the text will become friendly after the second or third reading.
- Never get bogged down by difficult words and expressions in the passage; reading is not all about words and meanings, it involves a lot of commonsense and conjecturing.
- You may come across words in the passage that are unknown to you but you can still get to the message of the passage.
- Difficult words, catchy phrases and technical terms are hurdles in your way of understanding; do not try to demolish them, just evade them.
- Keep in mind that it is not necessary that the writer has used words according to their dictionary meanings, words can be used in figurative sense also.
- Look for the contextual meanings of words. Context and tone of the writer play an important role in giving meanings to words.
- Go for the overall sense of the passage, instead of focusing on individual words and sentences.

- There are always easier parts in the passage. Never underestimate and ignore such parts; they are vital to the understanding of the passage.
- Never let your prior knowledge on the subject interfere with your reading of the passage. Candidates have tendency to impose their own ideas on the text. For example, if the passage is about laziness, they would interpret the views of the author in the light of the traditional ideas about laziness, even if the writer admires laziness. The reader should forget what he thinks about the subject and pay full attention to what the author is saying.

2. Writing Stage

After reading, comes the stage of writing the précis.

- The précis must be written in correct and simple language.
- Avoid writing long, intertwined sentences.
- Try to write in your natural style.
- Do not twist or comment upon the writer's ideas.
- There is no need to change the key words of the passage, and there is no harm in using the words of the passage unless you have a better choice. Good words should never be replaced by bad ones.
- Clarity is the chief quality of a précis and ambiguity its fatal flaw.

Rough Draft

After omitting all the unnecessary details, you should prepare a rough draft of the précis.

Final Draft

Remove mistakes from the rough draft and try to improve the quality of the sentences by pruning and trimming. Get rid of the superfluous contents.

Giving a Title to Précis

If précis is the essence of the passage, title is the essence of the précis. Take utmost care while giving a title.

 Title should not be generic; it must touch the subject as well as the theme the passage. For example, if the passage is about university education, "University Education" will be a bad title. It must include the particular aspect of the university education that the author wants to highlight. The particular angle from which the subject has been discussed must be reflected in the title.

- 2. Title should not be a complete sentence. Always void using a verb in the title. Instead of saying, "Lying is a curse", you should write, "Lying: a curse".
- 3. Make sure that title is not about a supporting fact or piece of information; it must cover the main argument.
- 4. Think of more than one title and select the best one.
- 5. You can omit articles (a, an, the) in the title unless really required.
- 6. Title should be neither too long nor too short. Always avoid one-word titles.
- 7. Capitalising the first letter of words of title is only a matter of style, not mandatory. Title can be written in both sentence case and upper lower style. However, we do not capitalize articles and words comprising two or three letters. An all cap title in undoubtedly undesirable.

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CHAPTER 5

WRITING CONCISE SENTENCES

- Unnecessarily long sentences may complicate the message whereas short sentences can make a paragraph seem jerky and disconnected. Sentences of moderate length are the best.
- 2. If you are not listing items, and your sentence has more than three commas, you should consider splitting the sentence into two.
- 3. Cut unnecessary conjunctions. Sometimes conjunctions become a burden on the sentence. Find them and decide if you can remove them and make two sentences instead of one.
- 4. Remove redundant words in the passage, especially the adjectives. If you remove a word from the sentence and it doesn't change the meanings of the sentence, you don't need that word.

Sentence Shortening Examples

Directions: Rewrite the following sentences in a concise form and compare your sentence with the solution given below in bold.

- My sister, who is employed as a nutritionist at the University of Michigan, recommends the daily intake of mega doses of Vitamin C.
 - My sister, a nutritionist at the U5tniversity of Michigan, recommends daily mega doses of Vitamin C.
- 2. Basically, in light of the fact that Congressman Fuenches was totally exhausted by his last campaign, there was an expectation on the part of the voters that he would not reduplicate his effort to achieve office in government again.
 - Voters thought that Congressman Fuenches was so exhausted by his last campaign that he wouldn't seek re-election.



- It is to be hoped that we discover a means to create an absolutely proper and fitting tribute to Professor Espinoza.
 We hope for an appropriate tribute to Professor Espinoza.
- 4. There is a desire on the part of many of us to maintain a spring recess for the purpose of getting away from the demands of our studies.
 - We want a spring recess so we can get away from our studies. OR We want a spring recess to escape our studies.
- Joe was an honest and hardworking man. Basically, he never gave much consideration to sitting idly about, doing nothing constructive. (Rewrite as one sentence.)
 - Honest and hardworking, Joe was never idle.
- 6. At what point in time will a downturn in the stock market have a really serious effect on the social life of people as a whole?
 - When will a downturn in the stock market affect society?
- I would call your attention to the fact that our President, who was formerly the Governor of Arkansas, is basically an Indian.
 - Our President, formerly the Governor of Arkansas, is an Indian.
- There are millions of fans who desperately want the Hartford Whalers to stay in the city.
 - Millions of fans desperately want the Hartford Whalers to stay in the city.
- 9. Bothered by allergies, a condition that made them sneeze, some of the preschool children had sinus troubles that caused them to miss several days in nursery school this spring.
 - Bothered by allergies, some children missed several days in nursery school this spring.
- 10. The nursery school teacher education training sessions involve active interaction with preschool children of the appropriate age as well as intensive peer interaction in the form of role playing.



Training for nursery school teachers involves interacting with preschoolers and role playing with peers.

Synthesis of Sentences

Synthesis means the combination of two or more simple sentences into one new sentence. Following are the chief ways of combining simple sentences into one large simple sentence.

- He sprang up to his feet. He ran away.
 Springing up to his feet, he ran away.
- She was tired of trying. She decided to quit.Tired of trying, she decided to quit.
- This is my mother. Her name is Jameela.This is my mother, Jameela.
- Her husband died. She heard the news. She fainted.
 On hearing the news of her husband's death she fainted.
- 5. He has failed many times. He still hopes to succeed.(a) In spite of many failures, he still hopes to succeed.
 - (b) He hopes to succeed despite failures.
- The watch was expensive. He could not buy it.The watch being expensive, he could not buy it.
- The cot was too small. He could not sleep on it.The cot being too small, he could not sleep on it.
- He wanted to pass the examination. He studied hard.He studied hard to pass the examination.
- I have some duties. I must perform them.I have some duties to perform.
- 10. The sun had set. The travellers had not reached their destination.

The travellers had not reached their destination by sunset.

EXERCISE

Combine each of the following sentences into a simple sentence:

- He won a jackpot. He built a big house.
- 2. He stood on tip-toe. He reached for the bunch of grapes.



- 3. He is going to London. He wants to pursue higher education there.
- Milton was the Homer of England. He wrote Paradise Lost.
- 5. Patel was a strong man. He brought all the Princely States into the Indian Union. He used the method of persuasion. Sometimes he used the method of coercion.
- Jinnah was a great visionary. He realized the danger of communal conflicts. He gave the two-nation theory.

ANSWERS

- Having won a jackpot, he built a big house.
- Standing on tip-toe he reached for the bunch of grapes.
- 3. He is going to London to pursue higher education
- Milton, the Homer of England, wrote Paradise Lost.
- Using the methods of persuasion and coercion, Patel, a strong man, brought all the Princely States into the Indian Union.
- Having realized the danger of communal conflicts, Jinnah, a great visionary, gave two-nation theory.

More Examples of Combining Separate Sentences

- My friend was killed in a plane crash. He was one of my greatest supporters in my bad times.
 - My friend, a great supporter in my bad times, was killed in a plane crash.
- 2. We reached the movie hall. The movie had finished by that time.
 - Before our reaching the movie hall, the movie had finished.
- He has failed many times. He still hopes to get success at last.
 - (a) Despite many failures, he still hopes to get success at last.
 - (b) He hopes to get success, despite many failures.
- Rains have been plentiful this year. The crop of apple has been rich.
 - The apple crop has been rich due to plentiful rains.

5. The thieves were caught by the police. They surrendered the stolen goods.

Having been caught by the police, the thieves surrendered the stolen goods.

6. I am going to Lahore. I have to purchase a house.

I am going to Lahore to purchase a house.

- There are still three questions left. I have to solve them.
 I have still three more questions to solve.
- He is very weak. He cannot pass this year.He is too weak to pass this year.
- It was evening. The train had not reached by the time.The train had not reached by evening.
- He was dismissed from service. His dismissal was undeserved.

He was undeservedly dismissed from service.

Use of Conjunctions

Synthesis can also be done by using conjunctions like (either...or, neither....nor, also, likewise, so, therefore, and, but). Sometimes comma (,) and semi colon (;) may also work.

EXAMPLES

1. I went to the market. I saw a beautiful watch. I could not, however, purchase it.

I went to the market and saw a beautiful watch but I could not purchase it.

2. He is slow. He is regular.

He is slow but regular.

3. He is industrious. He is very serious in his work.

He is not only industrious but also very serious in his work.

- It was very cold last night. I could not have a sound sleep.
 It was very cold last night, therefore, I could not have a sound sleep.
- 5. He is a poor man. He is always ready to help others.
 - (a) Though he is a poor man, yet he is always ready to help others.

- (b) He is a poor man; however, he is always ready to help others.
- 6. He is a poor man. He cannot help others.
 - (a) He is a poor man, so he cannot help others.
 - (b) Being a poor man, he cannot help others.
- 7. Anwar is a doctor. He works for an NGO.
 - (a) Anwar is a doctor; moreover, he works for an NGO.
 - (b) Anwar is a doctor; he works for an NGO as well.
- I am a poor man. I cannot buy a big house.
 I am a poor man; hence, I cannot buy a big house.
- He is a rich man. He never helps anyone.
 He is a rich man but he never helps anyone.

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CHAPTER 6

PRACTICE WITH SHORT AND EASY PASSAGES

PASSAGE 1

Trees give shade for the benefit of others, and while they themselves stand in the sun and endure the scorching heat, they produce the fruit of which others profit. The character of good men is like that of trees. What is the use of this perishable body if no use is made of it for the benefit of mankind? Sandalwood, the more it is rubbed, the more scent does it yield. Sugarcane, the more it is peeled and cut up into pieces, the more juice does it produce. The men who are noble at heart do not lose their qualities even in losing their lives. What matters whether men praise them or not? What difference does it make whether they die at this moment or whether lives are prolonged? Happen what may, those who tread in the right path will not set foot in any other. Life itself is unprofitable to a man who does not live for others. To live for the mere sake of living one's life is to live the life of dog and crows. Those who lay down their lives for the sake of others will assuredly dwell forever in a world of bliss.

(200 words)

Main Points

- Good people are like trees that endure hardships and protect others from heat and harshness of weather.
- 2. Human body is useless if it is of no use to humanity. Noble people are always ready to sacrifice their lives for others.



- Life is unprofitable to a man who does not live for others.
 Those who live only for themselves are just like dogs and crows.
- 4. Those who sacrifice their lives for others become immortal.

Solution

Good people, like trees, endure hardships and serve others. They follow the right path and rise above personal interests. They help others without expecting any reward. People who live only for themselves live a worthless life; there is no difference between self-serving people and beasts. On the other hand, those who sacrifice their lives for others become immortal. (58 words)

Titles

- 1. A good life
- 2. Life in service of humanity
- 3. Selfishness and Altruism

PASSAGE 2

Home is for the young, who know nothing of the world and who would be forlorn and sad, if thrown upon it. It is providential, shelter of the weak and inexperienced who have to learn as yet to cope with the temptations which lie outside of it. It is the place of training for those who are not only ignorant, but have not yet learnt how to learn, and who have to be taught by careful individual attention for how to profit from the lessons of teacher. And it is the school of elementary studies — not of advances, for such studies alone can make master minds. Moreover, it is the shrine of our best affections, the bosom of our fondest recollections, a spell upon our after life, a stay for world weary mind and soul; wherever we are, till the end comes. Such are attributes or offices of home, and like to these, in one or other sense or measure, are the attributes and offices of a college in a (170 words) university.

What the Passage is About?

The passage stresses the value of a home for the young and the grown-ups.

Main Points

- Home is like a sanctuary for the young who have yet to experience the outside world.
- 2. For the inexperienced youth, home is like a training centre where they learn basic life-skills before entering the practical life. For them home is a launching pad.
- Even for the grownups, home is like a holy place that gives comfort and solace to their mind, fatigued by the busy life.
- In many ways home performs the same function as a university or a college does.

Solution

Home is a haven for the inexperienced kids, outside which they feel forlorn. It trains the young souls and prepares them for practical life. Home is also a source of affection and sweet memories. In later life, the home provides solace to minds fatigued by the busy routine of life. A college has the same attributes as a home.

(60 words)

Titles

- 1. Home: A haven
- 2. Value of a home
- 3. Home: A school and a shelter

PASSAGE 3

When we survey our lives and efforts we soon observe that almost the whole of our actions and desires are bound up with the existence of other human beings. We notice that whole nature resembles that of the social animals. We eat food that others have produced, wear clothes that others have made, live in houses that others have built. The greater part of our knowledge and beliefs has been passed on to us by other people through the medium of a language which others have created. Without language and mental capacities, we would have been poor, indeed comparable to higher animals. We have, therefore, to admit that we owe our principal knowledge over the least to the fact of living in human society. The individual if left alone



from birth would remain primitive and beast like in his thoughts and feelings to a degree that we can hardly imagine. The individual is what he is and has the significance that he has, not much in virtue of the individuality, but rather as a member of a great human community, which directs his material and spiritual existence from the cradle to grave. (190 words)

Main Ideas

- Our existence as human beings is bound up with other human beings.
- We eat food produced by others, wear clothes others have made and live in houses constructed by others. Similarly, we acquire knowledge through the medium of language which others have created.
- 3. Human beings are human beings only because of human society.
- If a human being is isolated from society on birth, he would remain a beast.
- 5. The individual has the significance, not by virtue of his individuality, but rather as a member of a human community.

Solution

Being social animals, human beings are dependent on one another for their needs and desires. They use food, clothes and houses that are made by others. Similarly, they owe their knowledge and beliefs to language developed by others. If a new-born is separated from other human beings, he will grow up as a beast. In short, an individual has significance only because he/she is a member of the human community. (70 words)

Titles

- 1. Man: A social animal
- 2. 'No man is an Island'
- 3. Individual and Society



PASSAGE 4

Teaching is the noblest of professions. A teacher has a sacred duty to perform. It is he on whom rests the responsibility of moulding the character of young children. Apart from developing their intellect, he can inculcate in them qualities of good citizenship, remaining neat and clean, talking decently and sitting properly. These virtues are not easy to be imbibed. Only he who himself leads a life of simplicity, purity and rigid discipline can successfully cultivate these habits in his pupils. Besides, a teacher always remains young. He may grow old in age, but not in spirit. Perpetual contact with budding youths keeps him happy and cheerful. There are moments when domestic worries weigh heavily on his mind, but the delightful company of innocent children makes him overcome his transient moods of despair. (130 words)

Main Points

- Teaching is a noble profession. A teacher moulds the character of youth, makes them good citizens, and teaches them good manners.
- 2. It is not an easy task as a teacher has to be a role model. He must possess virtues like simplicity, piety and discipline.
- 3. A teacher always remains young because of the lively company of young people which keeps him happy and cheerful. There are moments when domestic worries weigh heavily on his mind, but the delightful company of innocent children makes him overcome his transient moods of despair.

Solution

Teaching is a noble profession. A teacher undertakes the duty of character building of youth. For this he has to be a role model in terms of simplicity, piety and discipline. The lively company of young people keeps a teacher young and elevates his mood when he is depressed due to domestic worries. (53 words)

Titles

- 1. Importance of being a teacher
- 2. Teaching: A wonderful profession
- Exalted office of a teacher

PASSAGE 5

It is physically impossible for a well-educated, intellectual, or brave man to make money the chief object of his thoughts just as it is for him to make his dinner the principal object of them. All healthy people like their dinners, but their dinner is not the main object of their lives. So all healthy-minded people like making money, ought to like it, and enjoy the sensation of winning it; it is something better than money. A good soldier, for instance, mainly wishes to do his fighting well. He is glad of his pay very properly so and justly grumbles when you keep him ten years without it — still, his main mission of life is to win battles, not to be paid for winning them. So of clergymen. The clergyman's object is essentially to baptize and preach not to be paid for preaching. So of doctors. They like fees no doubt ought to like them; yet if they are brave and well-educated, the entire object to their lives is not fees. They, on the whole, desire to cure the sick; and if they are good doctors and the choice were fair to them, would rather cure their patient and lose their fee than kill him and get it. And so with all the other brave and rightly trained men: their work is first, their fee second - very (230 words) important always; but still second.

Main Points

 Making money is a normal human desire but for brave men it is never the chief aim of life.

2. The sensation of winning money is something greater than

money itself.

3. For a good soldier winning battle is more important than the salary he gets. Same is the case with good clergymen and doctors. For a good doctor, curing the patient would be a priority, not his fee.

 For all brave men and true professionals their job comes first and economic gains come as a reward for their work.

Solution

With a true gentleman making money is never the chief objective of life. Brave people perform their duty, not because it brings them money but because they love it. For instance, a good



soldier fights, not because he is paid for it but because he loves to win battles. Similarly, the motivation for a good doctor is to cure the patient, rather than the fee. Money comes to true professionals as a reward for their good work. (77 words)

Titles

- 1. Money not priority with great men
- 2. Duty, not money is supreme
- 3. True professionalism

PASSAGE 6

English education and English language have done immense good to India, in spite of their glaring drawbacks. The notions of democracy and self-government are the boon of English education. Those who fought and died for mother India's freedom were nursed in the cradle of English thought and culture. The West has made contribution to the East. The history of Europe has fired the hearts of our leaders. Our struggle for freedom has been inspired by the struggles for freedom in England, America and France. If our leaders were ignorant of English and if they had not studied this language, how could they have been inspired by these heroic struggles for freedom in other lands? English, therefore, did us great good in the past and if properly studied will do immense good in future. English is spoken throughout the world. For international contact, for commerce and trade, for the development of our practical ideas, for the scientific studies, English is indispensable. English is very rich in literature. Our own literature has been made richer by this foreign language. It will really be a fatal day if we altogether forget Shakespeare, Milton, Keats and Shaw. (190 words)

Main Points

- English education and English language have done great good to India.
- 2. It introduced Indians to the concepts like democracy and self-rule.

- 3. Indian leaders and freedom fighters were inspired by freedom movements and revolutions in the West.
- English is an international language of commerce, trade and science.
- 5. It is also very rich in literature and its classics are an asset for the world.

Solution

India has benefitted a lot from English language. Indians owe concepts like democracy and self-government to English education. Indian political leaders were inspired by Western liberalism, revolutions and freedom movements. Moreover, English is necessary for international contact, trade, commerce and science. It is rich in literature and its classics are an asset for the world. English language will remain important even in future.

(63 words)

Titles

- English language and India
- 2. Importance of English language

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CHAPTER 7

"MAIN POINTS" APPROACH TO PRÉCIS WRITING

For the beginners and less experienced candidates it may be convenient to note down the main points of the passage before writing the précis. In case you find it difficult to make an overall sense of the paragraph, you can divide the paragraph into four parts and note down the main idea expressed in each part. Then, link these points with the main theme of the passage. However, this is a fall-back strategy, to be used only when there is no other option.

PASSAGE 1

Public speaking is not primarily concerned with the search for truth, but rather, with setting forth of facts or principles, assumed to be true in such a way as best to appeal to the hearers. One of the two methods of appeal may be adopted, the appeal to the intellect and appeal to the emotions. By the first method, the orator seeks to convince the reason; by the second to stir the hearts of the audience; and since people are more readily moved to action through their feelings than through their understanding, the second method is usually the more successful and, therefore, the one more generally adopted.

Shakespeare has illustrated these two methods of appeal in speeches of Brutus and Mark Antony on the dead body of Julius Caesar. While Brutus's appeal to reason leaves the audience cold and indifferent, Antony's appeal to their emotions rouses them to fury and goads them on to revenge.



The ancients who held the art of oratory in high esteem classified the different kinds of discourses under three headings: the demonstrative or laudatory, the deliberative and the forensic. All speeches that are mainly concerned with setting forth the excellence of some principles or person come under the first category of demonstrative or laudatory speeches. Milton's Areopagitica, Pliny's panegyric of Trajan and the speeches of Demosthenes are well known examples of this class of speech. Those that deal chiefly with the consideration of various conflicting courses of action, or with criticizing the methods or doings of others, come under the second heading of deliberative speeches. Such are Edmund Burk's famous speeches on the treatment of American colonies. The forensic oratory comprises pleadings before a court of law, and was, among the Romans, held to be the most important branch of oratory, which attained perfection in orations of Cicero. Muhammad Ali Jinnah scrupulously shunned all appeal to emotions in his speeches and considered it an unfair and dishonest weapon. He exclusively built on reason and his speeches proved effective because of their sincerity and convincing power.

The importance of oratory has gradually diminished since the invention of printing press and the spread of education to all classes of society. But the written word can never make quite the same appeal to the hearts of men as the spoken word, and it is a great loss to mankind that the serious study of the art of public speaking should have fallen into neglect. (408 words)

Main Points

- Public speaking is not about search for truth but about influencing the audience and persuading them to some action.
- Public speakers use two different methods to appeal the public: intellectual and emotional.
- 3. Emotional appeal is more effective and more popular.
- 4. Muhammad Ali Jinnah was strictly against using the emotional appeal in public speeches and considered it as dishonesty.



- The art of public speaking has fallen out of favour in the modern day world because of the invention of printing press.
- Written word can never have the same impact as the spoken word.

NOTE

There is no need to worry about the following references if you are not familiar with them; the passage makes sense even without them. These can be treated as examples. However, Muhammad Ali Jinnah's approach to public speaking is not an example as it makes an important point in the passage. So, it has to be included in the précis.

- Speeches of Brutus and Mark Antony over the dead body of Julius Caesar (Shakespeare).
- 2. Milton's Areopagitica, Pliny's panegyric of Trajan and the speeches of Demosthenes.
- Edmund Burk's famous speeches on the treatment of American colonies.
- Orations of Cicero.

Solution

Oratory is an ancient art. The primary aim of public speaking is not to find truths but to present facts in such a way as to persuade the audience to an action. A speaker can convince the audience, either through logical reasoning or emotional appeal. Since people are easily moved to action through feelings, the emotional method is more successful and popular. However, Muhammad Ali Jinnah was strictly against the emotional appeal and considered it a dishonest trick. His own speeches owed their effectiveness to his sincerity of purpose and convincing power. Although the importance of oratory has decreased in the recent times, yet it is a fact that the written word can never have the same impact. It is unfortunate that the art of oratory has gone out of favour these days.

(133 words)



Titles

- 1. The art of oratory
- 2. Dynamics of public speaking
- Types of public speeches

PASSAGE 2

Rural development lies at the heart of any meaningful development strategy. This is the only mechanism to carry the message to the majority of the people and to obtain their involvement in measures designed to improve productivity levels. Rural population exceeds 70 percent of the total population of the country, despite a rapid rate of urbanization. Average rural income is 34 percent less than per capita urban income. A large part of under employment is still concealed in various rural activities particularly in the less developed parts of the country. For centuries, the true magnitude of poverty has been concealed from view by pushing a large part of it to the rural areas. This set in motion a self-perpetuating mechanism the more enterprising and talented in the rural society migrated to the cities in search of dreams which were seldom realized. Such migrants added to urban squalor. The relatively more prosperous in the rural society opted for urban residence for different reasons. The rural society itself has in this way systematically been denuded to its more enterprising elements, as rural areas developed the character of huge and sprawling slum. Development in the past has touched rural scene mainly via agricultural development programmes. These are essential and would have to be intensified. Much more important is a large scale rural water supply and village electrification as a part of the change in the physical environment and primary education and primary health care as the agents of social change. The task is to provide modern amenities as an aid for bringing into motion the internal dynamics of the rural society on the patch leading to increase in productivity and self-help, changing the overall surrounding, while preserving coherence, integrated structure and the rich cultural heritage of the rural society.

(296 words)

Main Points

- In the above passage the first sentence sets the tone of the passage, with a clear statement that no development strategy can be meaningful without the rural development. (Rest of the passage is an elaboration of this thesis statement)
- 2. Rural population comprises 70 percent of the population but gets only 34 percent of the per capita income share.
- 3. Due to poverty, unemployment and lack of basic facilities, the talented people migrate to cities; further aggravating the problems of urbanization.
- 4. In the past, the development programmes for the rural areas only focused on agriculture. This is necessary but without the development of social and civic infrastructure mere agricultural development cannot yield the desired results.
- Social change in rural areas is not possible without the provision of basic amenities of life like water supply, electrification, primary education and healthcare.
- **6.** But development of infrastructure in the rural areas must be done without damaging their integrated structure and the rich cultural heritage.

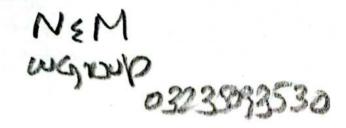
Solution

No national development strategy can yield fruits without involving people of rural areas. The rural population comprises seventy percent of the total population, but gets only thirty four percent of the per capita income. Due to poverty and unemployment talented people migrate to urban centres. In past the rural development programmes focused only on agriculture and ignored the development of civic infrastructure. No meaningful change can come in the rural areas without the provision of basic amenities of life, like electrification, education and health-care. However, it is important that in the process the integrated structure and rich cultural heritage of the rural society is not damaged. (106 words)

Titles

- 1. Importance of rural development
- 2. Development incomplete without rural uplift
- 3. Rural uplift, a must





EXAMPLES OF GOOD AND POOR PRÉCIS WRITING

In this chapter there are some examples of Poor, Fair, and Good précis, along with their titles.

PASSAGE 1

That science has become one of the most powerful factors in modern life is a generally accepted and indeed an obvious fact. The proper role of the scientist himself is, however, a point on which there is no general agreement. On the one hand are those die-hards who, ignoring the changed circumstances of the outside world, contend that, outside the laboratory personal influence of the scientist should be no more than that of an ordinary citizen. On the other hand, there are extremists who advocate a stage verging on a technocracy, in which scientists would have special privileges and a large measure of control. Those who tend towards the later view are much vociferous than their more conservative and much more numerous colleagues with the unfortunate result that there is a wide-spread impression that scientists generally share these views and wish to claim a far larger share in the control of world affairs than they possess at present. It is, therefore, timely attempt to make an assessment of the proper status of the scientists in modern (179 words) society.

Poor Précis

Bad title: Role of Science in life. (The passage is about scientists and not about science.)



Précis

Science has become powerful factor in modern life. There is no general agreement on this. Die-hards ignore the changed circumstances of the world. advocate **Extremists** technocracy in which scientists would have special privileges and a large measure of control. widespread a There is that scientists impression generally share these views. We should make an assessment of status of science in modern society. (63 words)

Flaws in this précis

- No paraphrasing: Student has just copy-pasted sentences from the main passage.
- 2. Missing the main point:
 Student has not been able
 to understand the
 fundamental idea of the
 passage.
- 3. Use of first person: The passage does not include first person but the student has used 'We'.

Fair Précis

Fair title: Scientists and Society. (Too broad and general, misses the main point of the passage)

Précis

A powerful factor in modern world is how scientists are perceived by other human beings in modern life. We should give scientist better role to perform in society and not just restrict them to laboratories. Many people do not agree with the point of view and think scientists should not ask for higher role to perform in society. They fail to understand whether scientists want a wider role in the world affairs. A fresh assessment of this situation is the need of the hour. (83 words)

Flaws in this precis

- Mixing of valid and invalid points. All the points given in the précis do not match with the points given in passage.
- 2. Incomplete. The précis is close to the passage but it does not cover all the points according to the passage. (e.g. "fail to understand whether scientists want a wider role")
- 3. Use of first person: The passage does not include first person but the student has used 'we'.
- Too long: Almost half of the passage.

Good Example

Title: The status of a scientist in society. (The title fully justifies the theme of the passage.)

Précis	Fairly good précis
People have different opinions about a scientist's role in the society. Some think that outside his laboratory, the scientist is just an ordinary citizen. Others say that scientists should have special privileges. Many scientists also share this view. They wish to have a greater role in controlling the world. The status of a scientist in society needs to be prudently assessed. (62 words)	The student has used own words and has covered all the main points in a concise form.

PASSAGE 2

Along with the new revelations of science and psychology, there have also occurred distortions of what is being discovered. Most of the scientists and psychologists have accepted Darwin's theory of evolution and his observations on "Survival of the fittest" as a final word. While enunciating his postulate on the concept of the fittest, Darwin primarily projected physical force as the main criterion and remained unmindful of the culture of mind. The psychologist, on the other hand, in his exclusive involvement with the psyche, has overlooked the potential of man's physical self and the world outside him. No synthesis has been attempted between the two; with the obvious result of the one being sacrificed at alter of the other. This has given birth to a civilization which is wholly based on economic considerations, transforming man into a mere "economic being" and limiting his pleasure and sorrows to sensuous cravings.

With the force of his craft and guns, this man of the modern world gave birth to two cannibalistic philosophies, the cunning capitalism and the callous communism. They joined hands to block the evolution of man as a cultural entity, denuding him of the feelings of love, sympathy and humanness. Technologically, man is immensely powerful; culturally he is the creature of Stone Age, as lustful as ever and equally ignorant of his destiny. The two world wars and the resultant attitudes display harrowing distortion of the purposes of life and power. In this agonizing situation, the scientist is harnessing forces of nature, placing them at the feet of his country's leaders to be used against people in other parts of the world. This state of his servility makes the functions of the scientist appear merely to push humanity to a state of perpetual fear, and lead man to the inevitable destruction as species, with his own inventions and achievements.

This irrational situation raises many questions. They concern the role of a scientist, the function of religion, the conduct of politician who is directing the course of history, and the future role of man as a species. There is an obvious mutilation of the purpose of creation, and the relationship between Cosmos, Life, and Man is hidden from eyes; they have not been viewed collectively.

(372 words)

A Poor Précis

New explorations into the evolution of man have many a drawback. Darwin's theory emphasized physical force as the prime agent (1) in this regard. (2) He neglected altogether man's physical self and world around him. It resulted in the imbalance of human personality thus making (3) a man a materialistic being. It also gave birth to (4) cannibalistic philosophies like capitalism and communism. (5) It blocked man's evolution and humanism and put humans on a way of destruction and downfall. A situation of permanent fear is prevailing (6) raising the questions of man's failure (7) as a same species on earth.

Let us critically analyze the problems (overall and sentencewise) with the above précis, and see how it can be improved.

Sentence-wise problems

The phrase 'in this regard' is misfit and vague here.



- 2. "He neglected altogether man's physical self and world around him," is opposite to the spirit of the passage. Darwin did not neglect the man's physical self; he rather exaggerated its importance.
- 3. It should be, "making man a materialistic being".
- 4. The word 'cannibalistic' should have been avoided as it is not a key word but writer's personal style of saying that capitalism and communism are anti-human philosophies.
- 5. "It blocked man's evolution." The author has not said this anywhere in the passage, nor can it be inferred that he meant so.
- A comma (,) is required before 'here'.
- "as a same species on earth", is a strange expression, having no clear meanings.

NOTE

The précis is just a series of disjointed sentences that do not highlight the main theme of the passage. Ideas have not been conveyed with clarity. The author, in fact, laments that Darwin's theory of survival of the fittest has been misinterpreted by the people to justify cutthroat competition and lust for power.

Read the passage once again for main ideas the author wants to highlight.

Main Points

- Darwin's theory of 'Survival of the Fittest' considers physical force as the only important factor in human survival and ignores the culture of mind, while psychologists focus only on mind. This has turned human beings into mere economic beings and given birth to antihuman systems like communism and capitalism.
- 2. Theory of survival of the fittest has been misused both by capitalism and communism. Both systems give importance only to economic power and block the evolution of man as a cultural entity, depriving him of the feelings of love, sympathy and humanness.

 As a result of this approach, the modern man is culturally backward despite technological advancement.
 The two world wars are a clear proof of this distorted

concept of power.

4. Scientists have harnessed the forces of nature but unfortunately have handed them over to their leaders to be used against the people in other parts of the world. Humanity is living under a perpetual fear of annihilation at the hands of its own inventions.

5. The current attitude towards humanity is a negation of the purpose of creation. In this critical situation the role of

science, religion and politics has to be redefined.

Solution

Like other findings of science and psychology, Darwin's theory of "Survival of the Fittest" has been distorted by people to justify selfishness, competition and oppression. Darwin ignored the culture of mind and considered physical force as the only decisive factor in evolution. Resultantly, 'Might is right' became the slogan of existence. This turned man into an economic being and gave birth to brutal systems like capitalism and communism. Both systems believe in economic power, and ignore values like love, sympathy, and humility. Scientists have harnessed the forces of nature but have put them at the disposal of the rulers to be used against people. As a result, humanity is living under a constant threat of destruction. To avoid the threat, the role of science, religion and politics will have to be redefined. (132 words)

Appropriate Titles

Redefining the role of science and religion

Science and future of mankind

PASSAGE 3

Exploration in the Arctic Circle still offers countless opportunities for fresh discoverers, but it is an adventure not to be undertaken lightly. As an occupation it is more lonely and remote than anything else in the world. And at any moment the traveller must be prepared to encounter hazard and difficulty,



which call for all his skill and enterprize. Nevertheless, such enterprise will be carried on as long as the quest for knowledge inspires mankind.

Investigations have shown that the Arctic Zone is rich in mineral deposits, but even if these deposits were of little value, the economic importance of the Arctic would not be appreciably lessened. For it is generally agreed that weather is made in the north, and as the success and or failure of the harvest all over the world is largely determined by weather, it follows that agriculture and all those industrial and commercial activities depend upon it, must be considerably affected by the accuracy of daily weather report. Modern meteorologists regard the conditions prevailing in the Arctic as of first-rate importance in helping them to arrive at accurate results in their forecasts.

Yet, apart from any economic or other practical considerations, there is strange fascination about this vast unconquered region of this stern northern beauty. Those who have once entered the vast polar regions like to speak of their inexpressible beauty, the charm of the yellow sun and dazzling ice peaks, the everlasting snows, and the unmapped land where one never knows what lies ahead; it may be a gigantic glacier, which reflects a beam of sunlight over its frozen expanse, or some wonderful, fantastically shaped cliff, which makes an unfading impression on the memory. It may even be an iceberg, stately and terrifying, moving on its relentless way, for the Arctic is the birthplace of the great icebergs which threaten navigation. (323 words)

A Poorly Written Précis

According to the writer, Arctic Ocean is significant for exploration, though it is not an easy task. Such difficulty may any time as may demand extreme skill and practice. Curiosity for knowledge still invokes man to undertake such a journey. The researchers urge that the Arctic Zone is not full of mineral resources but its economic importance cannot be condoned. The formation of weather in the North determines our agriculture, industry and commercial activities. Meteorologists believe that in the Arctic Circle weather can be forecast. Besides, it is a source of natural beauty, huge glaciers and rays of sunlight. The big icebergs are considered to be hindrance for navigators.

(109 words)



Why is it a Badly Written Précis?

- The passage was not written in the first person, so there
 was no need to start it with the expression," According to
 the writer".
- 2. The précis misses the important points made by the author, and do not make it clear what the real significance of the passage is. Some sentences are against the spirit of the passage.

Sentence-wise Analysis of the Poor Précis

- 1. "According to the writer, Arctic Ocean is significant for exploration though it is not an easy task, such difficulty at any time as may demand extreme skill and practice. Curiosity for knowledge still invokes man to undertake such a journey.
 - The first sentence is vague and grammatically incorrect. It should have been linked with the second sentence. The expressions "significant for exploration" and "invokes man" are inappropriate. We can rewrite these sentences as:

 The Arctic Zone is an area worth exploring despite the difficulties involved in such an enterprise.
- The researchers urge that the Arctic Zone is not full of mineral resources but its economic importance cannot be condoned. (First, the two words 'urge' and 'condoned' sound strange here. Secondly, passage says: "the Arctic Zone is rich in mineral deposits."
- 3. Meteorologists believe that in the Arctic Circle weather can be forecast. (In fact, the passage says that weather forecast is made on the basis of the weather of the Arctic Circle.
- **4.** Besides, it is a source of natural beauty, huge glaciers and rays of sunlight.
 - Besides, the region is full of natural beauty, like huge glaciers, mountain peaks and rays of sunlight.
- 5. The big icebergs are considered to be hindrance for navigators. (Here the word 'considered' is out of place. This can be rewritten as: This is the land of huge icebergs that are both fascinating and threatening for the navigators.

Inappropriate Titles

- Exploration of Arctic Circle (The title does not cover all the points in the passage because the difficulties faced by the explorers is only one of the points in the passage, not the main.
- 2. The beauty of Arctic Zone (Only the last paragraph describes the beauty of the area. The title ignores important facts given in other paragraphs.)
- Arctic Circle: What a place (This title is too informal and casual to suit the passage.)

Solution

Exploration of Arctic Circle is risky but the risk is worth taking for knowledge seekers. This undiscovered region is of great economic importance for rest of the world. It is rich in mineral deposits but its real value lies in its weather. It is a fact that weather plays an important role in the agricultural and commercial activities, and weather of the world is determined by this region. Meteorologists make forecasts on the basis of climatic conditions of the Arctic Circle. Besides its economic significance, this vast polar region has indescribable natural beauty. Yellow sun, dazzling ice peaks, mighty glaciers and cliffs present an unforgettable spectacle. The grand and terrifying icebergs pose a great threat to navigators.

Title: Importance of Arctic Circle

PASSAGE 4

From Plato to Tolstoy art has been accused of exciting our emotions and thus of disturbing the order and harmony of our moral life. Poetical imagination, according to Plato, waters our experience of lust and anger, of desire and pain, and makes them grow when they ought to starve with drought. Tolstoy sees in art a source of infection. Not only in infection, he says, is a sign of art, but the degree of infectiousness also the sole measure of excellence in art. But the flaw in this theory is obvious. Tolstoy suppresses a fundamental moment of art, the moment of form.



The aesthetic experience — the experience of contemplation — is a different state of mind from the coolness of our theoretical and the sobriety of our moral judgment. It is filled with the liveliest energies of passion, but passion itself is here transformed both in its nature and in its meaning. Wordsworth defines poetry as "emotion recollected in tranquility". But the tranquility we feel in great poetry is not that of recollection. The emotions aroused by the poet do not belong to a remote past. They are "here"-alive and immediate. We are aware of their full strength, but this strength tends in a new direction. It is rather seen than immediately felt. Our passions are no longer dark and impenetrable powers; they become, as it were, transparent. Shakespeare never gives us an aesthetic theory. He does not speculate about the nature of art. Yet in the only passage in which he speaks of the character and function of dramatic art the whole stress is laid upon this point. "The purpose of playing," as Hamlet explains, "both at the first and now, was and is, to hold, as were, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." But the image of a passion is not the passion itself. The poet who represents a passion does not infect us with this passion. At a Shakespeare play we are not infected with the ambition of Macbeth, with the cruelty of Richard III, or with the jealousy of Othello. We are not at the mercy of these emotions; we look through them; we seem to penetrate into their very nature and essence. In this respect Shakespeare's theory of dramatic art, if he had such a theory, is in complete agreement with the conception of the fine arts of the great painters and sculptors. (419 words)

Example of a Poorly Written Précis of this Passage

Through different periods, art was alleged to have excited our emotions and disturbed our moral life. Plato considers poetical imagination as something that enhances our fear about desire and pain. On the contrary, Tolstoy views it as a source of infection. He declares that its excellence lies in the degree of its infectiousness. Aesthetics cannot be experienced in a sober state of mind. But the flaw in Tolstoy theory is that it curbs the fundamental moment of form. Wordsworth defines poetry as emotional recollection in tranquility. However, the emotions

aroused by art are alive and vivid. The emotions, the poet quotes, are alive and imminent. On the other hand, Shakespeare emphasized on point rather than on aesthetic theory. We are able to identify ourselves with his characters and thus his theory of art is comparatively close to perfection.

Bad Title: The definition of art (It is a bad title because passage is not about the nature of art; it is about the function of art.)

What is Wrong with this Précis?

- The above précis lacks clarity as it does not state the point made in the passage clearly.
- The views of the author have been misrepresented. The stance of different authors on effects of art and poetry has not been made clear.
- 3. Look at the sentence in the précis: Plato considers poetical imagination as something that enhances our fear about desire and pain. Plato never said this. Actually, he said that poetry encourages negative emotions like lust, anger, desire and pain.
- 4. The next sentence in the précis is: On the contrary, Tolstoy views it as a source of infection. He declares that its exc llence lies in the degree of its infectiousness. In fact Tolstoy supported Plato's views about emotional impact of art. To say, "On the contrary", here is against the spirit of the passage. Here the expression 'Similarly" would be better.
- 5. Two other misleading sentences are: He declares that its excellence lies in the degree of its infectiousness. Tolstoy is in fact said this in a satirical tone. The other sentence, "Aesthetics cannot be experienced in a sober state of mind", makes no sense at all.
- 6. However, the emotions aroused by art are alive and vivid. The emotions, the poet quotes, are alive and imminent. These two sentences are conveying the same idea, and the idea has no relevance to the theme of the passage.
- 7. The last two sentences of the précis about Shakespeare's views are utterly meaningless. Shakespeare's point of views has neither been understood nor conveyed to the reader.
- 8. This précis will hardly make any sense to the person who has not read the original passage.

Solution

Art has been accused of arousing emotions and disturbing the moral harmony of society. Plato said that poetry encouraged harmful emotions that should be suppressed. Similarly, Tolstoy believed that readers were infected by the emotions depicted in art. Tolstoy's view has its limitations as he ignores the aesthetic aspect of art. Wordsworth defined poetry as "emotions recollected in ". However, Shakespeare rejected such views about art and came up with revolutionary ideas about the nature and function of art. To him, art is only a mirror of life, and it produces only an image of a passion, not the passion itself. According to him, a poet only represents a passion, and does not infect us with this passion. He believes that audiences are not at the mercy of dramatic emotions; they rather get an opportunity to look at the emotions critically. (141 words)

Titles

- 1. Art and Emotions
- 2. Emotional impact of art

NEM WG1040 CHAPTER (2) 03235093530

PROBLEM OF PRECONCEIVED NOTIONS IN PRÉCIS WRITING

It has been commonly observed the candidates misread passages due to their prior knowledge on the subject and their reconsidered notions passages must be read with a neutral mind. Overcome the temptation to read your own ideas in the passage and only listen to what the writer is saying.

PASSAGE 1

All the evil in this world is brought about by persons who are always up and doing, but do not know when they ought to be up and what they ought to be doing. The devil, I take it, is still the busiest creature in the universe, and I can quite imagine him denouncing laziness and becoming angry at the smallest waste of time. In his kingdom, I will bet, nobody is allowed to do nothing, not even for a single afternoon. The world, we all freely admit, is in a muddle, but I do not think that it is laziness that has brought it to such a pass. It is not the active virtues that it lacks but the passive ones: it is capable of anything but kindness and a little steady thought. There is still plenty of energy in the world (there never were more fussy people about) but most of it is simply misdirected. If, for example, in July 1914, when there was some capital idling weather, everybody, emperors, kings, archdukes, statesmen, generals, journalists, had been suddenly struck with an intense desire to do nothing, just to hang about in the sunshine and consume tobacco, then we should all have been much better off than we are now. But no, the doctrine of the



strenuous life still went unchallenged; there must be no time wasted, something must be done. And, as we know, something was done. Again, suppose our statesmen, instead of rushing off to Versailles with a bundle of ill-digested notions and a great deal of energy to dissipate, had all taken a fortnight off, away from all correspondence and interviews and what not, and had simply lounged about on some hill side or other apparently doing nothing for the first time in their energetic lives, then they might have gone to their so-called Peace Conference and come away again with their reputations still unsoiled and the affairs of the world in good trim. Even at the present time, if half the politicians in Europe would relinquish the notion that laziness is a crime and go away and do nothing for a little space, we should certainly gain by it. Other examples come crowding into the mind. Thus, every now and then, certain religious sects hold conferences; but though there are evils abroad that are mountains high, though the fate of civilization is still doubtful, the members who attend these conferences spend their time condemning the length of ladies' skirts and the noisiness of dance bands. They would all be better employed lying flat on their backs somewhere, staring at the sky and recovering their (442 words) mental health.

Instructions

- 1. This is typical example of a passage where our preconceived notions and prior knowledge on the subject can easily interfere in our reading. Since laziness is a universally disapproved habit, an immature reader would tend to interpret the passage as written in favour of active and energetic people.
- 2. In the passage, significant space has been given to 1914 events and Versailles. This should not make us think that the passage is about the First World War. The main subject remains that the active people have done more harm to humanity than the lazy ones.

Main Points

 Active people have a lot of energy but their energy is mostly misdirected. Devil is the busiest creature in the world and it condemns laziness.



- 2. If some people had been less active in the past, the present world would have been a much better place to live in.
- Even today, if the important people like political leaders, journalists and religious scholars abandon their activities and leave the world alone; it would be a great service to humanity.
- 4. This will also give the over-active people an opportunity to regain their mental health.

Sample Précis

Most of the evil in the world is because of busy people. The confusion and chaos that we see in the world is due to the people who, like the Devil, think that laziness is a crime. The world is full of energetic people but their energy is mostly misdirected. Such people are responsible for creating confusion and mischief in the world. If in the past important people like emperors, politicians, statesmen and generals had been less active; our world would have been a far better place. Laziness is a blessing in disguise. Even today, it would be a great service to humanity, if half of the politicians and religious leaders abandon their activities and take a long lazy break. In this way, the world will be saved from their activities; and they will get an opportunity to restore their mental health. (142 words)

Title

- 1. Laziness: A blessing in disguise
- 2. Active people do more harmful than lazy ones
- 3. Blessing of Laziness

CHAPTER 10

NEN1WG10010 03235093530

CONTEXTUAL MEANINGS IN A PRÉCIS PASSAGE

It is not desirable to consult a dictionary for knowing the meanings of words while reading the passage. Try to guess the meanings of word through the context. Most words have more them one meanings and it is the context tells in what sense a words has been used by the author.

PASSAGE 1

Besant, describing middle class of the 19th century, wrote: "In the first place it was for more a class apart. In no sense did it belong to society. Men in professions of any kind (except in the Army and Navy) could only belong to society by right of birth and family connections; men in trade — bankers were still accounted tradesmen — could not possibly belong to society. That is to say, if they went to live in the country they were not called upon by the county families, and in the town they were not admitted by the men into their clubs or by ladies into their houses. The middle class knew its own place, respected itself, made its own society for itself and cheerfully accorded to rank the deference due."

Since then, however, the life of the middle classes had undergone great changes as their numbers had swelled and their influence had increased.

Their already well-developed consciousness of their own importance had deepened. More critical than they had been in the past of certain aspects of aristocratic life, they were also more

concerned with the plight of the poor and the importance of their own values of society; thrift, hardwork, piety and respectability as examples of ideal behaviour for the guidance of the lower orders. Above all, they were respectable. There were divergences of opinion as to what exactly was respectable and what was not. There were, nevertheless, certain conventions, which were universally recognized: wild and drunker behaviours were certainly not respectable, nor were godlessness promiscuity; nor overt an ill-ordered home unconventional manners, self-indulgence or flamboyant clothes and personal adornments. (272 words)

Main Points

- The middle class in the 19th century was not accepted as an integral part of society.
- Members of the middle class could not socialize with the elite class except by right of family connections.
- 3. The second paragraph starts with the phrase "Since then however". It means passage is taking a turn here to tell what happened afterwards.
- 4. With the passage of time the middle class grew in number and influence.
- They cherished universally acknowledged moral values and conventional standards of social behavior.
- **6.** They were sympathetic towards the poor and critical of the aristocratic class.

Sample Précis

Besant says that the 19th century middle class was not an integral part of the society. Midcle class people could become part of society only through family connections; otherwise, they could not socialize with the elite. However, with the passage of time they grew in number and influence. Having a strong sense of self-respect, they cherished moral values like propriety, sobriety, hard work and austerity. They believed they should be a model for the lower ranks of society. They earned respectability by leading an ordered, honest and decent life, and by avoiding evils like atheism, drinking, vulgarity and self-indulgence. (99 words)

Inappropriate Titles

- 1. Middle class of 19th century: (Because the passage is not just about the 19th century middle class but about its growth)
- Values of Middle Class (There is a reference to the values of middle class but this is only a part of the overall argument; the whole passage is not about the values of the middle class.)

Appropriate Titles

- 1. Evolution of Middle Class
- 2. Middle Class in and since 19th Century
- 3. Middle Class: A Class Apart

NOTE

This is a good example of passage where one can learn the contextual meanings in the sentence:

"If they went to live in the country they were not called upon by the county families, and in the town they were not admitted by the men into their clubs or by ladies into their houses."

Here, we cannot take the word country to mean a republic, nation or motherland because of the word 'town' in the same sentence. So, here it can only mean countryside or village.

PASSAGE 2

With the innovative findings of Sigmund Freud in the field of Psychology, particularly with reference to unconsciousness in 1955, the Western art and literature of the 20th century started to emphasize the individualism, emotional charge, percipience, psychological expression and the world of dreams. Cubism, expressionism and surrealism introduced modern art to the essential of human mind and its hidden shades. Our artists have also absorbed their revolutionary trends along with the conventional styles. The artist has been enamoured by the realistic technique in painting, he tries to communicate his viewers, the psychological, emotional and perceptual aspects of human life through his artistry. This has created a unique

combination of apparently realistic canvasses with deep meanings underneath. While soft clouds against the blue sky, windows and door openings towards or inside the wonderlands imagined fantasy and the tangible objects used as metaphors denote the spiritual or metaphysical world. (147 words)

Note

The paragraph may appear to be difficult for the candidates with no background in art and literature. The terms like cubism, expressionism, percipience and surrealism may be alien to them but main ideas in the paragraph can be still be understood.

Once we understand the first sentence, the rest of the paragraph will become easier. It says that under the influence of findings of Sigmund Freud, 20th century art and literature started emphasizing individualism, psychological expressionism and world of dreams.

Read only this part of the second sentence: 'It introduced modern art to essentials of mind and its hidden shades.'

Let us summarize the sentence No 5, 6

Original Sentences

The artist has been enamoured by the realistic technique in painting, he tries to communicate his viewers, the psychological, emotional and perceptual aspects of human life through his artistry. This has created a unique combination of apparently realistic canvasses with deep meanings underneath.

Summary

The modern artists try to represent the psychological, emotional and perceptual aspects of human life through their art. This created a unique combination of surface and deeper meanings.

Solution

Sigmund Freud introduced modern art and literature to inner and hidden world of human mind. Under the influence of his psychological findings, the twentieth century art started depicting the individual's psyche and the world of dreams. This created a unique combination of world of reality and the world of fantasy; of surface and deeper meanings. (55 Words)

Title

- 1. Influence of Freud on modern literature
- 2. Psychoanalysis and modern literature



NEM WGraup 03235093530

CHAPTER 1

SAMPLE PRÉCIS SOLUTIONS

PASSAGE 1

"Education does not develop autonomously; it tends to be a mirror of society and is seldom at the cutting edge of social change. It is retrospective, even conservative, since it teaches the young what others have experienced and discovered about the world. The future of education will be shaped not by educators but by changes in demography, technology and the family. Its ends are likely to remain stable but its means are likely to change dramatically."

"Schools, colleges and universities will be redefined in fundamental ways: who is educated, how they are educated, where they are educated all are due for upheaval. But their primary responsibility will be much the same as it is now: to teach knowledge of languages, science history, government, economics, geography, mathematics and the arts, as well as the skills necessary to understand today's problems and to use it technologies. In the decades ahead, there will be a solid consensus that, as Horace Mann, an American educator, wrote in 1886: "Intelligence is a primary ingredient in the wealth of nations." In recognition of the power of this idea, education will be directed purposefully to develop intelligence as vital national resources."

"Even as nations recognize the value of education in creating human capital, the institutions that provide education will come under increasing strain. State system of education may not survive demographic and technological changes. Political upheavals in unstable regions and the ease of international travel will ensure a steady flow of immigrants, legal and illegal, from poor nations to rich ones. As tides of immigration sweep across the rich world, the receiving nations have a choice; they can assimilate the newcomers to the home culture, or they can expect a proliferation of cultures within them their borders. Early this century, state systems assimilated newcomers and taught them how to fit in. Today social science frowns on assimilation, seeing it as a form of cultural coercion, so state systems of education are likely to eschew cultural

coercion. In effect, the state schools may encourage trends that raise doubts about the purpose or necessity of a state system of education." (331 words)

Solution

Education is not an instrument of social change; rather, it is only a mirror that reflects the developments in society. The system of education has to be changed according to the changes in social structure. The conventional system of public education cannot survive the technical and demographic changes. In the multicultural modern world the state-run education systems, that propagate a national character, are losing their significance. The old concept of cultural assimilation is also not practicable. The education system has to be revamped in the light of social changes. The conventional schooling needs to be substituted by community-specific liberal education systems. Education should focus on the development of intelligence, which is an important human resource. (115 words)

Titles

- 1. Challenges for education system in modern world
- 2. Traditional education under pressure of social changes

PASSAGE 2

When you see a cockroach or a bed bug your first reaction is one of disgust, and that is immediately followed by a desire to exterminate the offensive creature. Later, in the garden, you see a butterfly or a dragonfly, and you are filled with admiration as its beauty and grace.

Man's feelings towards insects are ambivalent. He realizes that some of them, for example flies and cockroaches are threats to health. Mosquitoes and tsetse flies have in the past sapped the vitality of entire tribes or nations. Other insects are destructive and cause enormous losses. Such are locusts, which can wipe out whole areas of crops in minutes; and termites, whose often insidious ravages, unless checked at an early stage, can end in the destruction of entire rows of houses.

Yet men's ways of living may undergo radical changes if certain species of insects were to become extinct. Bees, for example, pollinate the flowers of many plants which are food sources. In the past, honey was the only sweetening agent known to man in

some remote parts of the world. Ants, although they bite and contaminate man's food, are useful scavengers which consume waste material that would otherwise pollute the environment.

Entomologists who have studied insect fossils believe them to have inhabited the earth for nearly 400 million years. Insects live in large numbers almost everywhere in the world, from the hottest deserts and the deepest caves to the peaks of high mountains and even the snows of the polar caps.

Some insect communities are complex in organization, prompting men to believe that they possess and ordered intelligence. But such organized behaviour is clearly not due to developed brains. If we have to compare them to humans, bee and ant groups behave like extreme totalitarian societies. Each bee or ant seems to have a determined role to play instinctively and does so, without deviation.

The word "instinct" is often applied to insect behaviour. But some insect behaviour appears so clever that one tends to think that some sort of intelligence is at work. For example, the worker bee, upon returning to the hive after having found a new source of nectar, communicates his discovery by a kind of dance which tells other worker bees the direction and distance away of the nectar. (383 words)

Solution

Human beings have ambivalent attitude toward insects; they feel disgust for some and admiration for the others. The insects have a life of their own. They live in communities and exhibit intelligent behaviour. Flies, mosquitoes and cockroaches are health hazards. Similarly, locusts and termites damage human property. On the other hand, many insects are beneficial for mankind. They provide us with food and act as scavengers, preventing environmental pollution. Entomologists say insects have existed for four hundred million years, and are found everywhere on earth. They live in communities which are complex and well organized, and where each individual insect plays its role to achieve the collective goals of the community. The organized living of some insects makes some people believe that they have intelligence. (125 words)

Titles

- 1. Life and significance of insects
- 2. Impact of insects on human life



NEM WGroup CHAPTER 12 03235093537

CSS PRÉCIS PASSAGES AND SOLUTIONS (2001 - 2020)

CSS 2001

It was not from want of perceiving the beauty of external nature but from the different way of perceiving it that the early Greeks did not turn their genius to portray, either in colour or in poetry, the outlines, the hues and contrasts of all fair valley, and hold cliffs, and golden moons, and rosy lawns which their beautiful country affords in lavish abundance.

Primitive people never, so far as I know, enjoy what is called the picturesque in nature, wild forests, beetling cliffs and the reaches of Alpine snow are with them great hindrances to human intercourse and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence, the grand and striking features of nature are at first looked upon with fear and dislike.

I do not suppose that Greeks were different in this respect from other people, except that the frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea - the sea that proved the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it 'the Unvintagable Sea' and looked upon its shore as merely so much wasteland. We can, therefore, easily understand how in the first beginning of Greek art the representation of wild landscape would find no place, whereas, fruitful fields did not suggest themselves as more than the ordinary background. Art in those days was struggling with material nature to which it felt a certain antagonism.



There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns where the pressure of the city life was not felt. But as soon as the days of the Greeks republics were over, the men began to congregate for imperial purposes into Antioch, or Alexandria, or lastly into Rome, that we see the effect of noise and dust and smoke and turmoil breaking out into the natural longing for rural rest and retirement; so that from Alexander's day we find all kinds of authors — epic poets, lyricist, novelists and preachers — agreeing in the praise of nature, its rich colours, and its varied sounds. (415 words)

Solution

Greece had abundant natural beauty, but early Greeks never portrayed it in their art and poetry. Like the primitive people, they considered nature as their enemy, a hostile force that posed threats to their survival. They found it a hindrance in their agriculture and other activities of life. Hence, they looked upon nature with dread and disdain, as a habitat of dangerous beasts. They considered sea as a mere waste of land. However, their attitude towards nature changed after they migrated from small Greek republics to big towns like Alexandria and Rome where they had to face noise, dust, smoke and frantic activity of urban life. There they started missing the calm, serene and beautiful natural environment of the rural life. Only then the Greek writers, poets and artists started depicting beauties of nature in their works.

Titles

- 1. Greek Art and Nature
- 2. Greeks' perception of nature
- 3. Change in Greeks' attitude toward nature

CSS 2002

The official name of our species is Homo Sapiens; but there are many anthropologists who prefer to think of man as Homo Faber — the smith, the maker of tools. It would be possible. I think, to reconcile these two definitions in a third. If man is a



knower and an efficient doer, it is only because he is also a talker. In order to be Faber and Sapien, Homo must first be loquax, the loquacious one. Without language we should merely be hairless chimpanzees. Indeed we should be something much worse. Possessed of a high IQ but no language, we should be like the Yahoos of Gulliver's Travels - creatures too clever to be guided by instinct, too self-centered to live in a state of animal grace, and, therefore, condemned forever, frustrated and malignant, between contented ape-hood and aspiring humanity. It was language that made possible the accumulation of knowledge and the broadcasting of information. It was language that permitted the expression of religious insight, formulation of ethical ideals and the codification of laws. It was language, in a word, that turned us into human beings and gave (191 words) birth to civilization.

Solution

Traditionally, man has been defined as a knower and a doer, but this is an incomplete definition. Practically, it is language that distinguishes human beings from animals. Without language, man would be just like a beast. In fact, having intelligence but no language, he would be hanging between ape-hood and humanity. Knowledge, religious insight, laws, ethics and human civilization are all products of language. (64 words)

Titles

- Significance of Language
- Language and human beings
- 3. Language: A distinguishing feature of humanity

CSS 2003

If then a practical end must be assigned to a university course, I say it is that of training good members of a society. It is the art of social life and its end is fitness for the world. It neither confines its views to particular professions, on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule. University is not a birthplace of poets or of immortal authors, of founders of

schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares though such miracles of nature it has before now contained within its precincts. Nor is it content, on the other hand, with forming the critic or the experimentalist, the economist or the engineer, though such too it includes within its scope. But university training is the great ordinary means to a great ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular aspirations. It is the education which gives a man a clear, conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and to discard what is irrelevant. It prepares him to fill any post with credit and to master any subject with (276 words) facility.

Solution

The primary and practical goal of university education is to train students how to become good citizens. It neither confines itself to producing professionals, nor is it a birthplace of men of genius, great writers, heroes or leaders. The real and realistic goal of a university education is to raise the intellectual tone of society by refining the public mind and taste. It trains a man to form independent opinions, have clarity of thought and felicity of expression. It equips him with an ability to distinguish right from wrong, and relevant from the irrelevant. (94 words)

Titles

- 1. The real goal of university education
- 2. University education and intellectual tone of society
- 3. University: A birthplace one good citizens, not heroes

CSS 2004

We're dealing with a very dramatic and very fundamental paradigm shift here. You may try to lubricate your social interactions with personality techniques and skills but in the

process you may truncate the vital character base. You can't have the fruits without the roots. It's the principle of sequencing: Private victory precedes public victory. Self-mastery and selfdiscipline are the foundation of good relationship with others. Some people say that you have to like yourself before you can like others. I think that idea has merit, but if you don't know yourself, if you don't control yourself, if you don't have mastery over yourself, it's very hard to like yourself, except in some short-term, psych-up, superficial way. Real self-respect comes from dominion over self, from true independence. Independence achievement. Inter-dependence is a choice only independent people can make. Unless we are willing to achieve real independence, it's foolish to try to develop human relation skills. We might try. We might even have some degree of success when the sun is shining. But when the difficult times come and they will - we won't have the foundation to keep things together. The most important ingredient we put into any relationship is not what we say or what we do, but what we are. And if our words and our actions come from superficial human relation techniques (the Personality Ethic) rather than from our own inner core (the Character Ethic), others will sense that duplicity. We simply won't be able to create and sustain the foundation necessary for effective interdependence. techniques and skills that really make a difference in human interaction are the ones that almost naturally flow from a truly independent character. So, the place to begin building any relationship is inside us, inside our circle of influence — our own character. As we become independent, proactive, centred in correct principles, value-driven and able to organize and execute around the priorities in our life with integrity, we can choose to become interdependent - capable of building rich, enduring, highly productive relationships with other people. (347 words)

Solution

Social relations may be formed by means of fake personality techniques, but such relations would be superficial and short-lived. Moreover, by putting on artificial manners you may compromise your valuable character base. The actions and words that make a difference in social interactions are those that naturally emerge from one's core character. An independent



character, having self-respect, self-independence and self-control, is the real foundation of a good relationship. The most crucial component in a relationship is what you are; not what you pretend to be. Relationships based on pretense are neither sincere nor sustainable. Only the people having personal integrity and independent character are capable of building vibrant, lasting and productive relationships. (112 words)

Titles

- Importance of character in social relations
- Character vs. fake personality techniques
- 3. Independent character: A real base for sound relationships

CSS 2005

Basically, psychoses and neuroses represent man's inability to maintain a balanced or equated polarity in conducting his life. The ego becomes exclusively or decidedly one sided. In psychoses there is a complete collapse of the ego back into the inner recesses of the personal and collective unconscious. When he is repressed toward fulfilling some life goal and where he is further unable to sublimate himself toward another goal, man regresses into goal structures not actually acceptable to himself or to the society. Strong emotional sickness of the psychotic type is like having the shadow run wild. The entire psyche regresses to archaic, animal forms of behaviours. In less severe forms of emotional sickness there may be an accentuated overpowering use of one of the four mental functions at the expense of the other three. Either thinking, feeling, intuiting or seeing may assume such a superior role as to render the other three inoperative. The persona may become as dominant as to create a totally one-sided ego, as in some forms of neurotic behaviour. All in all, whatever the type of severity of the emotional disorder, it can be taken as a failure of the psyche to maintain a proper balance between the polarities of life. Essentially, psychoses and neuroses are an alienation of the self from its true goal of self-actualization. In this sense culture is of no consequence. Emotional disorder is not a question of being



out of tune with one's culture so much as it is of being out of tune with one's self. Consequently, neurosis is more than bizarre behaviour, especially as it may be interpreted by contemporaries in the culture. This interpretation avoids the sociological question of what is a mental disorder, since the form of behaviour which is acceptable in one culture may be considered neurotic in the other culture. To Jung, the deviation from cultural norms is not the point. The inability to balance out personal polarities is.

(324 words)

Solution

Psychosis and neurosis are two forms of mental disorder when ego gets out of one's control; it either becomes one-sided or collapses completely. As a result, the psyche of the person degenerates to animalistic level and his behaviour becomes unacceptable to others. The victim fails to maintain a balance between his conscious and unconscious. Neurosis is not a behaviour that is considered weird in a particular culture. In other words, it is not the question of being out of harmony with one's culture, but being out of tune with one's self. In Jung's words, it is not the issue of deviance from cultural norms but of inability to balance one's personal polarities. (111 words)

Titles

- 1. Nature of mental disorders
- 2. Mental disorder: Psychological not social problem

CSS 2006

It was not so in Greece where philosophers professed less and undertook more. Parmenides pondered nebulously over the mystery of knowledge; but the pre-Socratics kept their eyes with fair consistency upon the firm earth, and sought to ferret out its secrets by observation and experience, rather than to create it by exuding dialectic; there were not many introverts among the Greeks. Picture Democritus, the Laughing Philosopher, would he not be a perilous company for the desiccated scholastics who have made the disputes about the reality of the external world



take the place of medieval discourses on the number of angels that could sit on the point of a pin? Picture Thales, who met the challenge that philosophers were numskulls by cornering the market and making a fortune in a year. Picture Anaxagoras, who did the work of Darwin for the Greeks and turned Pericles form a wire-pulling politician into a thinker and a statesman, Picture old Socrates, unafraid of the sun or the stars, gaily corrupting young men and overturning governments; what would he have done to these bespectacled seedless philosophizers who now litter the court of the once great Queen? To Plato, as to these virile predecessors, epistemology was but the vestibule of philosophy, akin to the preliminaries of love; it was pleasant enough for a while, but it was far from the creative consummation that drew wisdom's lover on. Here and there in the shorter dialogues, the Master dallied amorously with the problems of perception, thought and knowledge; but in his more spacious moments he spread his vision over larger fields, built himself ideal states and brooded over the nature and destiny of man. And finally in Aristotle philosophy was honoured in all her boundless scope and majesty; all her mansions were explored and made beautiful with order; here every problem found a place and every science brought its toll to wisdom. These men knew that the function of philosophy was not to bury herself in the obscure retreats of epistemology, but to come forth bravely into every realm of inquiry, and gather up all knowledge for the coordination and illumination of (358 words) human character and human life.

Solution

Greeks were practical philosophers who, instead of pondering over metaphysical assumptions, aimed at discovering the realities of the life through observation and scrutiny. Democritus challenged the scholastics that wasted time in disputing about the number of angels that could sit on the point of a pin. Thales disproved the impression that philosophers were good-fornothing people by making a huge fortune, and Anaxagoras transformed Pericles (a politician) into a thinker. Similarly, Socrates encouraged young men to revolt against their



governments, and Plato gave the concept of an ideal state. Finally, Aristotle broadened the scope of philosophy by including social and other sciences in its sphere. Greek philosophers believed that knowledge was not an end in itself, but a means to achieve human well-being. (120 words)

Titles

- 1. Practical Philosophy of Greeks
- 2. Greeks' contribution to Philosophy
- 3. Greek approach to Philosophy

CSS 2007

The author of a work of imagination is trying to affect us wholly as human beings, whether he knows it or not; and we are affected by it, as human beings, whether we intend to be or not. I suppose that everything we eat has some effect upon us than merely the pleasure of taste and mastication; it affects us during the process of assimilation and digestion; and I believe that exactly the same is true of anything we read.

The fact that what we read does not concern merely something called our literary taste, but that it affects us directly, though only amongst many other influences, the whole of what we are, is best elicited, I think, by a conscientious examination of the history of our individual literary education. Consider the adolescent reading of any person with some literary sensibility. Everyone, I believe, who is at all sensible to the seductions of poetry, can remember some moment in youth when he or she was completely carried away by the work of one poet. Very likely, he was carried away by several poets, one after the other. The reason for this passing infatuation is not merely that our sensibility to poetry is keener in adolescence than in maturity. What happens is a kind of inundation or invasion of the undeveloped personality, the empty (swept and garnished) room, by the stronger personality of the poet. The same thing may happen at a later age to persons who have not done much reading. One author takes complete possession of us for a time; then another, and finally they begin to affect each other in our

mind. We weigh one against another; we see that each has qualities absent from others, and qualities incompatible with the qualities of others: we begin to be, in fact, critical: and it is our growing critical power which protects us from excessive possession by one literary personality. The good critic — and we should all try to be critics and not leave criticism to the fellows who write reviews in the papers — is the man who, to a keen sensibility, joins wide and increasingly abiding discriminating reading. Wide reading is not valuable as a kind of hoarding, and the accumulation of knowledge or what sometimes is meant by the term 'a well-stocked mind'. It is valuable because in the process of being affected by one powerful personality after another, we cease to be dominated by anyone, or by any small number. The very different views of life, cohabiting in our minds, affect each other, and our own personality asserts itself and gives each a place in some (447 words) arrangement peculiar to our self.

Solution

Reading imaginative literature is not just a matter of literary taste. We are, knowingly or unknowingly, affected by the authors that we read. This influence is stronger and irresistible in the case of young readers. It does not mean that they possess a keener poetic sensibility. Their undeveloped and inexperienced personalities are easily overwhelmed by the stronger personality of the poet. The same may happen at a later age to people who have limited reading. However, after reading different writers the reader develops a critical sense and starts comparing their views in his mind. This protects him from being completely possessed by the ideas of any particular writer. A mature and well-read reader develops a critical sense, and he starts evaluating views of different authors. These views coexist in reader's mind and he ultimately develops an ability to form (141 words) independent judgments.

Titles

- 1. The art of reading
- 2. Impact of literature on reader's mind
- 3. Difference between a young and a mature reader

CSS 2008

Objectives pursued by organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for organized activity must be preceded by an effort to determine precisely what their wants are. Industrial organizations conduct market studies to learn what consumer goods should be produced. City Commissions make surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programmes should be undertaken. Organizations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts are purposeful, that is, they are directed to the accomplishment of some objectives. These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result, utility is created, which, through the process of distribution, makes it possible for the cooperative system to endure. Before the Industrial Revolution most cooperative activity was accomplished in small owner-managed enterprises, usually with a single decision maker and simple organizational objectives. Increased technology and the growth of industrial organization made necessary the establishment of a hierarchy of objectives. This in turn, required a division of the management function until today a hierarchy of decision makers exists in most organizations.

The effective pursuit of appropriate objectives contributes directly to organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus, efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor.

The functions of the management process are the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes. (323 words)

Solution

Organisations are formed to pursue specific objectives that are set in the light of public needs. Studies and surveys are conducted to determine the needs. The success of an organisation depends upon coordinated activities by its different departments. Before the Industrial Revolution organisations had a simple structure with limited goals and a single decision maker. However, after the technological advancement and increased industrial activity, a more elaborate organisational structure was required. Now there is a division of the management functions, and a hierarchy of decision makers. To the benefit of all the stakeholders, modern-day organisations have a system of coordination for the achievement of their objectives. (106 words)

Title

- 1. Structure and strategies of modern organizations
- 2. Organizational structure and achievement of goals
- 3. Functioning of modern day organizations

CSS 2009

From Plato to Tolstoy art has been accused of exciting our emotions and thus of disturbing the order and harmony of our moral life. Poetical imagination, according to Plato, waters our experience of lust and anger, of desire and pain, and makes them grow when they ought to starve with drought. Tolstoy sees in art a source of infection. Not only in infection, he says, is a sign of art, but the degree of infectiousness also the sole measure of excellence in art. But the flaw in this theory is obvious. Tolstoy suppresses a fundamental moment of art, the moment of form. The aesthetic experience — the experience of contemplation — is a different state of mind from the coolness of our theoretical and the sobriety of our moral judgment. It is filled with the liveliest energies of passion, but passion itself is here transformed both in its nature and in its meaning. Wordsworth defines poetry as "emotion recollected in tranquillity". But the tranquillity we feel in great poetry is not that of recollection. The emotions aroused by the poet do not belong to a remote past. They are "here"-alive and immediate. We are aware of their full strength, but this strength tends in a new direction. It is rather seen than immediately felt. Our passions are no longer dark and impenetrable powers; they become, as it were, transparent. Shakespeare never gives us an aesthetic theory. He does not speculate about the nature of art. Yet in the only passage in which he speaks of the character and function of dramatic art the whole stress is laid upon this point. "The purpose of playing," as Hamlet



explains, "both at the first and now, was and is, to hold, as were, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." But the image of a passion is not the passion itself. The poet who represents a passion does not infect us with this passion. At a Shakespeare play we are not infected with the ambition of Macbeth, with the cruelty of Richard III, or with the jealousy of Othello. We are not at the mercy of these emotions; we look through them; we seem to penetrate into their very nature and essence. In this respect Shakespeare's theory of dramatic art, if he had such a theory, is in complete agreement with the conception of the fine arts of the great painters and sculptors. (419 words)

Solution

Art has been accused of arousing emotions and disturbing the moral harmony of society. Plato said that poetry encouraged harmful emotions that should be otherwise suppressed. Similarly, Tolstoy believed that people were infected by the emotions depicted in art. Tolstoy's view has its limitations as he ignores the aesthetic aspect of art. Wordsworth defined poetry as "emotions recollected in tranquillity". However, Shakespeare rejected such views about art and came up with revolutionary theory about the nature and function of art. To him, art is only a mirror that produces an image of a passion, not the passion itself. According to him, a poet only represents a passion, and does not infect us with it. He believes that audiences are not at the mercy of dramatic emotions; they rather get an opportunity to look at the emotions critically from a distance. (139 words)

Titles

- 1. Art and Emotions
- Impact of art on emotions
- 3. Art and morals

CSS 2010

Of all the characteristics of ordinary human nature envy is the most unfortunate. Not only does the envious person wish to inflict misfortune and do so whenever he can with impunity, but he is also himself rendered unhappy by envy. Instead of deriving pleasure from what he has, he derives pain from what others have. If he can, he deprives others of their advantages,



which to him is as desirable as it would be to secure the same advantages himself. If this passion is allowed to run riot, it becomes fatal to all excellence, and even to the most useful exercise of exceptional skill. Why should a medical man go to see his patients in a car when the labourer has to walk to his work? Why should the scientific investigator be allowed to spend his time in a warm room when others have to face the inclemency of the elements? Why should a man who possesses some rare talent of great importance to the world be saved from the drudgery of his own housework? To such questions envy finds no answer. Fortunately, however, there is in human nature a compensating passion, namely that of admiration. Whoever wishes to increase human happiness must wish to increase admiration and to diminish envy.

What cure is there for envy? For the saint there is the cure of selflessness, though even in the case of saints, envy of other saints is by no means impossible. But, leaving saints out of account, the only cure for envy in the case of ordinary men and women is happiness, and the difficulty is that envy is itself a terrible obstacle to happiness.

But the envious man may say: "What is the good of telling me that the cure for envy is happiness? I cannot find happiness while I continue to feel envy, and you tell me that I cannot cease to be envious until I find happiness." But real life is never so logical as this. Merely to realize the causes of one's own envious feeling is to take a long step towards curing them. (349 words)

Solution

Envy is the most unfortunate of human emotions. Instead of enjoying what he has, an envious person derives pain from what others have. He remains unhappy and wishes to inflict misery on others. He likes to deprive others of the advantages, which he desires for himself. The enviousness can be reduced, to a great extent, by admiring others. Some saints suggest selflessness as an cure of envy, but ironically saints themselves feel envious of other saints. The other possible cure for envy is happiness, but the paradox is that envy is itself a great obstacle to happiness. The best remedy for an envious person is to realise the causes of his envious feelings.

(113 words)

Titles

Envy, the most destructive passion Ills and cures of envy Envy: An enemy of happiness



CSS 2011

The psychological causes of unhappiness, it is clear, are many and various. But all have something in common. The typical unhappy man is one who having been deprived in youth of some normal satisfaction has come to value this one kind of satisfaction more than any other, and has, therefore, given to his life a one-sided direction, together with a quite undue emphasis upon the achievement as opposed to the activities connected with it. There is, however, a further development which is very common in the present day. A man may feel so completely thwarted that he seeks no form of satisfaction, but only distraction and oblivion. He then becomes a devotee of "Pleasure". That is to say, he seeks to make life bearable by becoming less alive. Drunkenness, for example, is temporary suicide; the happiness that it brings is merely negative, a momentary cessation of unhappiness. The narcissist and the megalomaniac believe that happiness is possible, though they may adopt mistaken means of achieving it; but the man who seeks intoxication, in whatever form, has given up hope except in oblivion. In his case the first thing to be done is to persuade him that happiness is desirable. Men, who are unhappy, like men who sleep badly, are always proud of the fact. Perhaps their pride is like that of the fox that had lost his tail; if so, the way to cure it is to point out to them how they can grow a new tail. Very few men, I believe, will deliberately choose unhappiness if they see a way of being happy. I do not deny that such men exist, but they are not sufficiently numerous to be important. It is common in our day, as it has been in many other periods of the world's history, to suppose that those among us who are wise have seen through all the enthusiasms of earlier times and have become aware that there is nothing left to live for. The men who hold this view are genuinely unhappy, but they are proud of their unhappiness, which they attribute to the nature of the universe and consider it to be the only rational attitude for an enlightened man. Their pride in their unhappiness makes less sophisticated people suspicious of its genuineness; they think that the man who enjoys being miserable is not miserable.

(393 words)



Solution

Psychological causes of unhappiness are many and varied. A common cause that keeps many people unhappy is some deprivation in their youth. In their later life, they give undue importance to the satisfaction of that particular deprivation and remain unhappy. Some people try to achieve happiness through hurtful means like drinking; without realising that the happiness it brings is only temporary. Then, there are others who take pride in being unhappy. The pride in their unhappiness is irrational because if a person enjoys his misery, he is not miserable. Some people try to justify their unhappiness by arguing that it is a sign of wisdom and maturity. They attribute their unhappiness to the tragic human existence and profess that they have seen so much in life that nothing can excite them.

(131 words)

Titles

- 1. Common psychological causes of unhappiness
- 2. Types of psychologically unhappy people
- 3. Psychosomatic unhappiness

CSS 2012

One of the most ominous and discreditable symptoms of the want of candour in present-day sociology is the deliberate neglect of the population question. It is, or should be, transparently clear that if the state is resolved on humanitarian grounds to inhibit the operation of natural selection, some rational regulation of population, both as regards quality and quantity, is imperatively necessary. There is no self-acting adjustment, apart from starvation, of numbers to the means of subsistence. If all natural checks are removed, a population in advance of the optimum number will be produced and maintained at the cost of a reduction in the standard of living. When this pressure begins to be felt, that section of the population which is capable of reflection and which has a standard of living which may be lost will voluntarily restrict its numbers, even to the point of failing to replace death by an equivalent number of new births; while the underworld, which always exists in every civilized society, the failures and misfits

and derelicts, moral and physical, will exercise no restraint and will be a constantly increasing drain upon the national resources. The population will thus be recruited in a very undue proportion by those strata of society which do not possess the qualities of useful citizens.

The importance of the problem would seem to be sufficiently obvious. But politicians know that the subject is unpopular. The urban have no votes. Employers like a surplus of labour, which can be drawn upon when trade is good. Militarists want as much food for powder as they can get. Revolutionists instinctively oppose any real remedy for social evils; they know that every unwanted child is a potential insurgent. All three can appeal to a quasi-religious prejudice, resting apparently on the ancient theory of natural rights which were supposed to include the right of unlimited procreation. This objection is now chiefly urged by celibate or childless priests; but it is held with such fanatical vehemence that the fear of losing the votes which they control is a welcome excuse for the baser sort of politicians to shelve the subject as inopportune. The socialist calculation is probably erroneous; for experience has shown that it is aspiration not desperation that makes revolutions. (375 words)

Solution

Quite dishonestly, the modern society is neglecting the all-important issue of overpopulation. Overpopulation drains out national resources and lowers the standard of living. The poor people further burden the society by producing more and more useless citizens. It is vital for the state to regulate the population on humanitarian grounds, instead of waiting for the process of natural selection to take its course. Different sections of society deliberately ignore this all-important issue because of their vested interests. Politicians overlook the subject for fear of losing votes; employers do not mind overpopulation as it provides them surplus of labour, militarists and revolutionists think that every unwanted child is a potential volunteer for them. They all draw support from the religious theory of the natural right to unlimited procreation. (127 words)

Titles

- Perils of overpopulation and its deliberate neglect
- 2. Overpopulation: A neglected threat
- 3. Dishonest indifference to dilemma of overpopulation



CSS 2013

Culture, in human societies, has two main aspects; an external. formal aspect and an inner, ideological aspect. The external forms of culture, social or artistic, are merely an organized expression of its inner ideological aspect, and both are an inherent component of a given social structure. They are changed or modified when this structure is changed or modified. and because of this organic link they also help and influence such changes in their parent organism. Cultural problems, therefore, cannot be studied or understood or solved in isolation from social problems, i.e. problems of political and economic relationships. The cultural problems of the underdeveloped countries, therefore, have to be understood and solved in the light of the larger perspective, in the context of underlying social problems. Very broadly speaking, these problems are primarily the problems of arrested growth; they originate primarily from long years of imperialist - Colonialist domination and the remnants of a backward outmoded social structure. This should not require much elaboration European Imperialism caught up with the countries of Asia, Africa or Latin America between the sixteenth and nineteenth centuries. Some of them were fairly developed feudal societies with ancient traditions of advanced feudal culture. Others had yet to progress beyond primitive pastoral tribalism. Social and cultural development of them all was frozen at the point of their political subjugation and remained frozen until the coming of political independence. The culture of these ancient feudal societies, in spite of much technical and intellectual excellence, was restricted to a small privileged class and rarely intermingled with the parallel unsophisticated folk culture of the general masses. Primitive tribal culture, in spite of its childlike beauty, had little intellectual content. Both feudal and tribal societies living contagiously in the same homelands were constantly engaged in tribal, racial, and religious or other feuds with their tribal and feudal rivals. Colonialist - imperialist domination accentuated this dual fragmentation, the vertical division among different tribal and national groups, the horizontal division among different classes within the same tribal or national group. This is the basic ground structure, social and cultural, bequeathed to the newly liberated countries by (355 words) their former overlords.

Solution

Culture, formal or ideological, is closely linked with the society. Since the cultural forms are shaped by social conditions, the cultural problems can be studied and solved only in the context of social structure. For example, the socio-cultural problems of the third world tribal societies can be understood only when viewed in the context of their colonial past. The cultural growth of these tribal societies was stifled under the colonial domination. The colonizers deliberately kept these societies divided for perpetuation of their rule. The uneven growth of culture, mutual rivalries and rigid class structure in these societies are the results of their colonial past. These traits of their culture continued even after their freedom from foreign masters.

(118 words)

Titles

1. Tribal culture: A legacy of colonial past

2. Culture and society

3. Culture: A product of social structure

CSS 2014

Probably the only protection for contemporary man is to discover how to use his intelligence in the service of love and kindness. The training of human intelligence must include the simultaneous development of the empathic capacity. Only in this way can intelligence be made an instrument of social morality and responsibility - and thereby increase the chances of survival. The need to produce human beings with trained morally sensitive intelligence is essentially a challenge to educators and educational institutions. Traditionally, the realm of social morality was left to religion and the churches as guardians or custodians. But their failure to fulfill this responsibility and their yielding to the seductive lures of the men of wealth and pomp and power are documented by history of the last two thousand years and have now resulted in the irrelevant "God Is Dead" theological rhetoric. The more pragmatic men of power have had no time or inclination to deal with the fundamental problems of social morality. For them simplistic Machiavellianism must remain the guiding principle of their decisions - power is morality, morality is power. This oversimplification increases the chances of nuclear devastation. We must, therefore, hope that educators and educational institutions have the capacity, the commitment and the time to instill moral sensitivity as an integral part of the complex pattern of functional human intelligence. Some way must be found in the training of human beings to give them the assurance to love, the security to be kind and the integrity required for a functional empathy. (251 words)

Solution

Survival of modern man depends on discovering how to use intelligence for spreading love and kindness in the world. Harnessing intelligence in the service of social morality is a challenge for the educators. In the past, this task was left to religious leaders, but they failed in performing the duty because they themselves yielded to the temptations of wealth and power. Similarly, the modern rulers and intelligentsia give little importance to morality, and use intelligence as a tool to gain power; increasing the chances of nuclear devastation. Thus, educators are the only hope left to cultivate morally sensitive intelligence. (99 words)

Titles

- 1. Need for morally sensitive intelligence
- 2. Intelligence and social morality
- 3. Intelligence and moral tone of society

CSS 2015

In studying the breakdowns of civilizations, the writer has subscribed to the conclusion – no new discovery! – that war has proved to have been the proximate cause of the breakdown of every civilization which is known for certain to have broken down, in so far as it has been possible to analyze the nature of these breakdowns and to account for their occurrence. Like other evils, war has an insidious way of appearing not intolerable until it has secured such a stranglehold upon the lives of its addicts that they no longer have the power to escape from its grip when its deadliness has become manifest. In the early stages of a civilization's growth, the cost of wars in suffering and destruction might seem to be exceeded by the benefits accruing from the winning of wealth and power and the cultivation of the "military virtues"; and, in this phase of history, states have



often found themselves able to indulge in war with one another with something like impunity, even for the defeated party. War does not begin to reveal its malignity till the war-making society has begun to increase its economic ability to exploit physical nature and its political ability to organize manpower; but, as soon as this happens, the god of war, to which the growing society had long since been dedicated, proves himself a Moloch by devouring an ever larger share of the increasing fruits of man's industry and intelligence in the process of taking an ever larger toll of life and happiness; and, when the society's growth in efficiency reaches a point at which it becomes capable of mobilizing a lethal quantum of its energies and resources for military use, then war reveals itself as being a cancer which is bound to prove fatal to its victim unless he can cut it out and cast it from him, since its malignant tissues have now learnt to grow faster that the healthy tissues on which they feed.

In the past, when this danger-point in the history of the relations between war and civilization has been reached and recognized, serious efforts have sometimes been made to get rid of war in time to save society, and these endeavours have been apt to take one or other of two alternative directions. Salvation cannot, of course, be sought anywhere except in the working of the consciences of individual human beings; but individuals have a choice between trying to achieve their aims through direct action as private citizens and trying to achieve them through indirect action as citizens of states. A personal refusal to lend himself in any way to any war waged by his state for any purpose and in any circumstances is a line of attack against the institution of war that is likely to appeal to an ardent and self-sacrificing nature; by comparison, the alternative peace strategy of seeking to persuade and accustom governments to combine in jointly resisting aggression when it comes and in trying to remove its stimuli beforehand may seem a circuitous and un-heroic line of attack on the problem. Yet experience up to date indicates unmistakably, in the present writer's opinion, that the second of these two hard roads is by far the more promising. (539 words)

Solution

War has been the major cause of collapse of civilizations in history. Like any other evil, war does not appear to be sinister in the beginning; it reveals its horrors once it clutches a civilization.



War is found desirable at the early stage of the growth of a civilization because the benefits it brings exceed the losses. Military virtues are cherished even by the defeated party. However, war becomes a liability once a civilization achieves economic prosperity and political stability. The god of war is then looked upon as a monster that devours the national resources. War appears to be a malignant cancer that eats away the healthy tissues of the body of a civilization. In the past when this danger-point reached, serious efforts were made to get rid of war. These efforts were made on two levels: the individual and collective. Individuals took direct action by refusing to participate in war and indirect action by persuading the state to avoid aggression, and to remove the causes of war. The second option, by and large, has proved to be more fruitful. (181 words)

Titles

- 1. War and breakdowns of civilizations
- 2. War and civilizations
- 3. War: A deity or devil for a civilization

CSS 2016

During my vacation last May, I had a hard time choosing a tour. Flights to Japan, Hong Kong and Australia are just too common. What I wanted was somewhere exciting and exotic, a place where I could be spared from the holiday tour crowds. I was so happy when John called up, suggesting a trip to Cherokee, a county in the state of Oklahoma. I agreed and went off with the preparation immediately. We took a flight to Cherokee and visited a town called Qualla Boundary surrounded by magnificent mountain scenery, the town painted a paradise before us. With its Oconaluftee Indian Village reproducing tribal crafts and lifestyles of the 18th century and the outdoor historical pageant 'Unto These Hills' playing six times weekly in the summer nights, Qualla Boundary tries to present a brief image of the Cherokee past to the tourists.

Despite the language barrier, we managed to find our way to the souvenir shops with the help of the natives. The shops were filled with rubber tomahawks and colourful traditional war bonnets, made of dyed turkey feathers. Tepees, cone shaped tents made from animal skin, were also pitched near the shops. "Welcome!

Want to get anything?" We looked up and saw a middle-aged man smiling at us. We were very surprised by his fluent English. He introduced himself as George and we ended up chatting till lunch time when he invited us for lunch at a nearby coffee shop. "Sometimes, I've to work from morning to sunset during the tour season. Anyway, this is still better off than being a woodcutter ..." Remembrance weighed heavy on George's mind and he went on to tell us that he used to cut firewood for a living but could hardly make ends meet. We learnt from him that the Cherokees do not depend solely on trade for survival. During the tour off-peak period, the tribe would have to try out other means for income. One of the successful ways is the "Bingo Weekend". On the Friday afternoons of the Bingo weekends, a large bingo hall was opened, attracting huge crowds of people to the various kinds of games like the Super Jackpot and the Warrior Game Special.

According to George, these forms of entertainment fetch them great returns. Our final stop in Qualla Boundary was at the museum where arts, ranging from the simple hand-woven oak baskets to wood and stone carvings of wolves, ravens and other symbols of Cherokee cosmology are displayed. Back at home, I really missed the place and I would of course look forward to the next trip to another exotic place. (436 words)

IMPORTANT NOTE 😿

This is the example of an autobiographical passage that narrates an event in the first person. We will have to change the first person into the third person and reproduce the whole account in indirect narration, using the past tense. However, it does not mean that candidates should use the past tense in every passage; this instruction is specifically for this passage.

Solution

The writer wished to visit an unusual place, away from typical crowded tourist resorts, during his summer vacation. He and his friend John went to Cherokee, a county in Oklahoma. There they visited a beautiful town called Qualla Boundary. The town, surrounded by splendid mountains and beautiful natural scenery, looked like a paradise on earth. The lifestyle of local people, tribal crafts and the daily historical pageant presented an



image of the Cherokee past to the tourists. They visited souvenir shops which were filled with traditional items. In one of the shops they met George, a shopkeeper who could speak fluent English. He told them about the sources of income of Cherokee people. Finally, they went to a museum where different kinds of artworks were displayed. On his return the author missed his stay in Cherokee and looked forward to visiting another exotic place like that.

(146 words)

Titles

A trip to Cherokee

Cherokee: An exotic place

3. Cherokee: A place worth visiting

CSS 2017

All the evil in this world is brought about by persons who are always up and doing, but do not know when they ought to be up and what they ought to be doing. The devil, I take it, is still the busiest creature in the universe, and I can quite imagine him denouncing laziness and becoming angry at the smallest waste of time. In his kingdom, I will bet, nobody is allowed to do nothing, not even for a single afternoon. The world, we all freely admit, is in a muddle, but I do not think that it is laziness that has brought it to such a pass. It is not the active virtues that it lacks but the passive ones: it is capable of anything but kindness and a little steady thought. There is still plenty of energy in the world (there never were more fussy people about) but most of it is simply misdirected. If, for example, in July 1914, when there was some capital idling weather, everybody, emperors, kings, archdukes, statesmen, generals, journalists, had been suddenly struck with an intense desire to do nothing, just to hang about in the sunshine and consume tobacco, then we should all have been much better off than we are now. But no, the doctrine of the strenuous life still went unchallenged; there must be no time wasted, something must be done. And, as we know, something was done. Again, suppose our statesmen, instead of rushing off to Versailles with a bundle of ill-digested notions and a great deal of energy to dissipate, had all taken a fortnight off, away from all correspondence and interviews and what not, and had simply lounged about on some hill side or other apparently doing nothing for the first time in their energetic lives, then they might have gone to their so-called Peace Conference and come



away again with their reputations still unsoiled and the affairs of the world in good trim. Even at the present time, if half the politicians in Europe would relinquish the notion that laziness is a crime and go away and do nothing for a little space, we should certainly gain by it. Other examples come crowding into the mind. Thus, every now and then, certain religious sects hold conferences; but though there are evils abroad that are mountains high, though the fate of civilization is still doubtful, the members who attend these conferences spend their time condemning the length of ladies' skirts and the noisiness of dance bands. They would all be better employed lying flat on their backs somewhere, staring at the sky and recovering their mental health. (442 words)

Solution

Most of the evil in the world is because of active people. The confusion and chaos that we see in the world is due to the people who, like the Devil, think that laziness is a crime. The world is full of energetic people but their energy is mostly misdirected. Such people are responsible for creating confusion and mischief in the world. If in the past important people like emperors, politicians, statesmen and generals had been less active; our world would have been a far better place. Laziness is a blessing in disguise. Even today, it would be a great service to humanity, if half of the politicians and religious leaders abandon their activities and take a long lazy break. In this way, the world will be saved from their activities, and they will get an opportunity to restore their mental health. (142 words)

Titles

- 1. Laziness: A blessing in disguise
- 2. Active people more harmful than lazy ones

CSS 2018

It is in the temperate countries of northern Europe that the beneficial effects of cold are most manifest. A cold climate seems to stimulate energy by acting as an obstacle. In the face of an insuperable obstacle our energies are numbed by despair; the total absence of obstacles, on the other hand leaves no room for the exercise and training of energy; but a struggle against difficulties that we have a fair hope of overcoming, calls into

active operation all our powers. In like manner, while intense cold numbs human energies, and a hot climate affords little motive for exertion, moderate cold seems to have a bracing effect on the human race. In a moderately cold climate, man is engaged in an arduous but no hopeless struggle with the inclemency of the weather. He has to build strong houses and procure thick clothes to keep himself warm. To supply fuel for his fires, he must hew down trees and dig coal out of the earth. In the open all, unless he moves quickly, he will suffer pain from the biting wind. Finally, in order to replenish the expenditure of bodily tissue caused by his necessary exertions, he has to procure for himself plenty of nourishing food.

Quite different is the lot of man in the tropics. In the neighbourhood of the equator there is little need of clothes or fire, and it is possible with perfect comfort and no danger to health, to pass the livelong day stretched out on the bare ground beneath the shade of a tree. A very little fruit or vegetable food is required to sustain life under such circumstances, and that little can be obtained without much exertion from the bounteous earth.

We may recognize must the same difference between ourselves at different seasons of the year, as there is between human nature in the tropics and in temperate climes. In hot weather we are generally languid and inclined to take life; easily; but when the cold season comes, we find that we are more inclined to vigorous exertion of our minds and bodies. (350 words)

Solution

Climate exercises a visible effect on human beings. Moderate cold stimulates activity but intense cold results in passivity and dullness. Similarly, extremely hot weather leaves us with no motivation to indulge in laborious work. On the other hand, people living in the moderate climates enjoy to be engaged in an agreeable struggle that is not very challenging. They do not need warm clothes or fire to fight the cold. A little food and light clothes are enough for them to sustain their lives; hence, they have a relaxed attitude towards life. Individuals observe similar effects on them in different seasons of the year. In hot weather, they tend to be lazy but are more inclined to activity in winter.

(119 words)



Titles

- 1. Impact of climate on human beings
- 2. De-motivating impact of extreme weathers
- 3. Moderate climate, best for human activity

CSS 2019

I think modern educational theorists are inclined to attach too much importance to the negative virtue of not interfering with children, and too little to the positive merit of enjoying their company. If you have the sort of liking for children that many people have for horses or dogs, they will be apt to respond to your suggestions, and to accept prohibitions, perhaps with some good-humoured grumbling, but without resentment. It is no use to have the sort of liking that consists in regarding them as a field for valuable social endeavour, or what amounts to the same thing as an outlet for power-impulses. No child will be grateful for an interest in him that springs from the thought that he will have a vote to be secured for your party or a body to be sacrificed to king and country. The desirable sort of interest is that which consists in spontaneous pleasure in the presence of children, without any ulterior purpose. Teachers who have this quality will seldom need to interfere with children's freedom, but will be able to do so, when necessary, without causing psychological damage.

Unfortunately, it is utterly impossible for over-worked teachers to preserve an instinctive liking for children; they are bound to come to feel towards them as the proverbial confectioner's apprentice does towards macaroons. I do not think that education ought to be anyone's whole profession: it should be undertaken for at most two hours a day by people whose remaining hours are spent away from children. The society of the young is fatiguing, especially when strict discipline is avoided. Fatigue, in the end, produces irritation, which is likely to express itself somehow, whatever theories the harassed teacher may have taught himself or herself to believe. The necessary friendliness cannot be preserved by self-control alone. But where it exists, it should be unnecessary to have rules in advance as to how "naughty" children are to be treated, since impulse is likely to lead to the right decision, and almost any decision will be right if the child feels that you like him. No rules, however wise, are a substitute for affection and tact.

(360 words)



Solution

Modern day educationists tend to control children through strict rules and discipline instead of winning their hearts through love and friendliness. They do not realize that, like animals, the children respond to instructions willingly if they believe that they are loved. However, this interest in the children must be unaffected and spontaneous because they will soon detect that your concern in them has selfish motives. Children will not mind occasional dozes of discipline if they believe that they are loved by you. The naughty children can be disciplined more easily with affection than through rules. However, such an involvement and friendliness cannot be expected from the overworked teachers. The company of children is very fatiguing, and fatigue may make them short-tempered. (Words 121)

Titles

- 1. Controlling Children through love
- 2. Teacher's attitude towards students

CSS 2020

Manto was a victim of some kind of social ambivalence that converged on self-righteousness, hypocrisy and mental obtuseness. His detractors branded him as vulgar and obscene and implicated him into a long-dawn legal battle questioning the moral validity of his writings. Without being deterred by their negative tactics, he remained firm in his commitment to exploring the stark realities of life offensive to the conservative taste of some self-styled purists. In the line of Freud, he sought to unravel the mysteries of sex not in an abstract, non-earthly manner but in a palpable, fleshy permutation signifying his deep concern for the socially disabled and depressed classes of society, like petty wage-earners, pimps and prostitutes.

For Manto, man is neither an angel nor a devil, but a mix of both. His middle and lower middle class characters think, feel and act like human beings. Without feigning virtuosity, he was able to strike a rapport with his readers on some of the most vital sociomoral issues concerning them. As a realist, he was fully conscious of the yawning gap between appearance and reality; in fact, nothing vexed him more than a demonstrable duality in human behaviour at different levels of the social hierarchy. He

had an unjaundiced view of man's faults and follies. As a literary artist, he treated vulgarity discreetly -- without ever sounding vulgar in the process. Like Joyce, Lawrence and Caldwell, in Manto's work too, men and women of the age find their own restlessness accurately mirrored. And like them, Manto was also 'raised above his own self by his somber enthusiasm.'

(263 words)

Solution

Manto was denounced by hypocritical and ignorant critics for being vulgar and obscene in his writings. However, he remained steadfast and continued his mission of exposing the unpleasant social realities and discovering the darker regions of human psyche. He treated sex not as an abstract concept but as a concrete reality of life. Manto's characters are normal human being; men of flesh and blood. Instead of glorifying humanity, he depicted human nature as it is. He identified with the readers on their day to day psychological and moral dilemmas. (Words 89)

Title

1. Unwarranted Manto maligning

CSS 2021

Nizar Hassan was born in 1960 and raised in the village of Mashhad, near Nazareth, where he has lived with his family. He studied anthropology at Haifa University and after graduating worked in TV. Starting in 1990, he turned to cinema. In 1994, he produced Independence, in which he pokes his Palestinian interlocutors about what they think of the bizarre Israeli notion of their "independence". They have stolen another people's homeland and call the act "independence"! Hassan dwells on that absurdity.

As the world's attention was captured by the news of Israel planning to "annex" yet a bit more of Palestine and add it to what they have already stolen, I received an email from Nizar Hassan, the pre-eminent Palestinian documentary filmmaker. He wrote to me about his latest film, My Grandfather's Path, and included a link to the director's cut. It was a blessing. They say choose your enemies carefully for you would end up like them. The same goes for those opposing Zionist settler colonialists. If

you are too incensed and angered by their daily dose of claptrap, the vulgarity of their armed robbery of Palestine, you would soon become like them and forget yourself and what beautiful ideas, ideals, and aspirations once animated your highest dreams. Never fall into that trap. For decades, aspects of Palestinian and world cinema, art, poetry, fiction, and drama have done for me precisely that: saved me from that trap. They have constantly reminded me what all our politics are about — a moment of poetic salvation from it all.

Nizar Hassan's new documentary is one such work — in a moment of dejection over Israel's encroachment on Palestinian rights and the world's complicity, it has put Palestine in perspective. The film is mercifully long, beautifully paced and patient, a masterfully crafted work of art — a Palestinian's epic ode to his homeland. A shorter version of My Grandfather's Path has been broadcast on Al Jazeera Arabic in three parts, but it must be seen in its entirety, in one go. It is a pilgrimage that must not be interrupted.

(345 words)

Solution

Nizar Hassan, after graduating from Haifa University, started his career in film making in 1990. In 1994 he produced "Independence" in which he exposed the Israelis' fake concept of independence when they captured the Palestinian lands. Later, when Israelis tried to annex more Palestinian lands, Nizar produced another film "My Grandfather's Path". The film has a message that if Palestinians would focus too much on their enemy, they would become like them. If they kept on condemning the atrocities and injustices of the Zionists on daily basis, one day they will become like them, and will forget their own beautiful ideals and aspirations. This is a trap that Palestinians should avoid and should rather focus on their own art and literature, Nizar believed. This is long film which requires patience to watch. Aljazeera broadcast it in three parts but its real impact can be felt only if it is watched in one sitting.

(153 words)

Title

Nizar Hassan, A Filmmaker



CHAPTER 15 03235093530

PMS PRÉCIS PASSAGES & SOLUTIONS

PMS 2006

All human beings are liable to err. To be at peace with oneself, the realization of this fact is essential. Humanity is faced with numerous struggles and difficulties. We should view our own problems as part of a universal struggle and brace ourselves to meet every difficulty with fortitude. To be frantic and desperate on such occasions cannot help the situation. Perhaps the greatest folly is for each of us to keep his troubles to himself. Often the path through our worst worries can be made smoother if we seek the guidance of a trusted friend. But there are limits to human wisdom. The only adequate way to endure large evils is to find large consolations. The key to this search is prayer. The faith in a beneficent "Higher Power" can carry us through our most anxious moments. It has cured many people of their diseases and banished melancholy from their hearts. It was faith in God coupled with hard work, which enabled Alexis Carrel to face ridicule and rejection calmly and finally became the recipient of the Nobel Prize. Finally, how much less we should be if we could see our struggle as part of the struggle of a whole creation intent on growth and renewal. By doing so, we not only make our lives easier, but we also add our bit to the sum of human dignity and faith. (231 words)

Solution

No one is perfect, so one should not take one's mistakes to heart. Similarly, we are not alone in facing the difficulties in life. To avoid desperation, we should share our worries with trustworthy friends. However, the best way to combat challenges is to have faith in God, pray and keep on working hard. Moreover, one should consider one's individual struggle as part of struggle of the general humanity. This will be a great consolation, and can make our life easier. (81 words)

Titles

- Inspiration, not desperation, key to success
- Value of hard work and faith. 2.

PMS 2008

Our instinctive apparatus consists of two parts — the one tending to further our own life and that of our descendants, the other tending to thwart the lives of supposed rivals. The first includes the joy of life, and love and art, which is psychologically an offshoot of love. The second includes the competition, patriotism and war. Conventional morality does everything to suppress the first and encourage the second. True morality would be the exact opposite. Our dealings with those whom we love may be safely left to instinct; it is our dealings with those whom we hate that ought to be brought under the dominion of reason. In the modern world those whom we effectively hate are distant groups, especially foreign nations. We conceive them abstractly, and deceive themselves into the belief that acts which are really embodiments of hatred are done from love of justice or some such lofty motive. Only a large measure of skeptical can tear away the veils which hide the truth from us. Having achieved that, we could begin to build a new vocabulary, not based on envy and restriction, but on a wish for a full life and the realization that other human beings are a help and not a hindrance when ones madness of envy has been cured. This is no impossibly austere morality, yet its adoption would turn our earth (231 words) into a paradise.

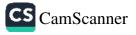
Solution

Two instincts dominate human behaviour; self protection and opposing the rivals. The first promotes happiness, love and art, while the second encourages competition, patriotism and war. The conventional morality suppresses the first instinct and encourages the second. Dealing with people we love is easy but a rational approach is needed while dealing with our rivals. It is important to understand that other human beings are a help, not a hindrance for us. This attitude can turn earth into a paradise.

(80 Words)

Titles

- Conventional vs humanitarian morality 1.
- Conflicting human instincts and morality



PMS 2012

I know that some people say the idea of Law of Nature or decent behavior known to all men is unsound because different civilizations and different ages have had quite different moralities. But they haven't. They have only had slightly different moralities. Just think what a quite different morality would mean. Think of a country where people were admired for running away in a battle, or where a man felt proud for double crossing all the people who had been kindest to him. You might as well try to imagine a country where two and two made five. Men have differed as regards what people you ought to be unselfish to - whether it was your own family, or your fellow countrymen, or everymen. But they have always agreed that you ought not to put yourself first. Selfishness has never been admired. We believe in the Law of Nature. If we do not believe in the Law of Nature, why should we be so anxious to make excuses for not having behaved decently? The truth is, we believe in decency so much - we feel the Rule of Law pressing so us so much - that we can't bear to face the fact that we are breaking it, and consequently we try to shift the responsibility. For you notice that it is only for our bad behavior that we find all these explanations. We put our bad temper down to being tired or worries or hungry; we put our good temper to ourselves.

(250 words)

Solution

It is a great fallacy that there are no universal standards of good and bad behaviour. Moral and social values might differ slightly in different societies, but cowardice, cheating and selfishness are not approved anywhere in the world. Similarly, decency is admired everywhere. That is why people never like to own their indecent acts, and find all kinds of excuses, like bad temper, tiredness or worries for not behaving decently. On the other hand, they never give such explanations for their good acts.

(83 Words)

Titles

- 1. Decency: A universal value
- 2. Universal values of goodness



PMS 2014

With the innovative findings of Sigmund Freud in the field of Psychology, particularly with reference to unconsciousness in 1955, the Western art and literature of the 20th century started to emphasize the individualism, emotional charge, percipience, psychological expression and the world of dreams. Cubism. expressionism and surrealism introduced modern art to the essential of human mind and its hidden shades. Our artists have also absorbed their revolutionary trends along with the conventional styles. The artist has been enamoured by the realistic technique in painting, he tries to communicate his viewers, the psychological, emotional and perceptual aspects of human life through his artistry. This has created a unique combination of apparently realistic canvasses with deep meanings underneath. While soft clouds against the blue sky, windows and door openings towards or inside the wonderlands imagined fantasy and the tangible objects used as metaphors denote the spiritual or metaphysical world. (147 words)

Solution

Sigmund Freud introduced inner and hidden world of human mind to modern art and literature. Under his influence, the twentieth century artists started depicting the individual's psyche and the world of dreams. This created a unique combination of world of reality and the world of fantasy in art and literature. (50 Words)

Titles

- Influence of Freud on modern literature
- 2. Freudian psychoanalysis and modern literature

PMS 2015

Despite the existence of much poverty and inequality, it would nevertheless be wrong to portray Pakistan as an unchanging society. Despite major failings of governance, economic growth during the past decade has resulted in the emergence of a youthful and dynamic middle class. According to some easements there are now as many as 35 million people with a per capita income of up to \$1,900. There is no monolithic middle stratum of society; it is differentiated by occupation, income, family antecedents, language and gender. The middle class

contain both modernist and traditionalist elements and as a result not necessarily more westernized in outlook and lifestyle than the urbanized younger generation drawn from the feudal elite. Indeed, one of the most striking developments of the past decade has been spread of the orthodox thinking among the youth. Perhaps the most unifying element of the middle class is consumerism as seen in the surge in the sales of cars, televisions and mobile phones. One in two Pakistanis is mobile phone subscriber, one of the highest rates in the region. In addition to expenditure on electronics durables, the middle classes have establishments and privately run polyclinics which have become a marked feature of the urban landscape. According to one estimate, around three quarters of all health care is provided by the private sector. (220 words)

Solution

Despite poverty, inequality and bad governance, there have been many positive changes in Pakistani society in recent times. The most prominent change is the emergence of a dynamic middle class. It is a wrong impression that Pakistani middle class is westernized; it has both modern and traditional elements. A common feature of Pakistani middle class is its craze for cars, televisions and mobile phones. The privately-run polyclinics are another noticeable trait of urban middle class. (75 words)

Titles

- 1. Emergence of middle class in Pakistan
- 2. Traits of Pakistani middle class

PMS 2016

The history of media in Pakistan shows that Pakistani print media came into existence with the mission to promulgate the ideology of Pakistan, which was seen as the best option for the Muslim minority in British India and as a form of self-defence against suppression from the Hindu majority. However, over the last decade, Pakistan's media has developed into harsh terrain which has certainly helped shape Pakistan's view towards domestic and foreign policy for better or for worse. Society and institutions in Pakistan tend to be rule-oriented. Social media has changed the dynamics of the Pakistani society with strong influence. Social media has become a driving force to mobilize

people for collective action, social movements and even protests. When there is any injustice or incident that demands public demonstration, social media plays a key role in pushing them forward. Today one can easily engage people from diverse background simultaneously for a common agenda as it ties them up even if they are far across. As elsewhere, social media has become an important factor in Pakistan's domestic politics. Some believe that social media networking technologies, which offer an alternative to Pakistan's corrupt and state-controlled media, have the potential to transform Pakistani politics. In recent years, a growing number of Pakistanis have come to believe in the revolutionary potential of new technologies, particularly in the political context. (225 words)

Solution

Initially print media in Pakistan started with the aim to promote Ideology of Pakistan; however, with time its scope and influence widened. In recent times social media has brought a revolution with its powerful and quick impact. It has become a platform to mobilize people on social and political issues. It has the ability to engage people from different segments of society for supporting a common cause. It is believed that it has the potential to transform politics of the country. (81 words)

Titles

- 1. Role of social media in Pakistan
- 2. Effectiveness of social media in Pakistan

PMS 2017

As we see, what decides the purpose of life is simply the programme of the pleasure principle. The principle dominates the operation of the mental apparatus from the start. There can be no doubt about its efficacy, and yet its programme is at loggerheads with the whole world, the macrocosm as much as the microcosm. There is no possibility at all of its being carried through; all the regulations of the universe run counter to it. One feels inclined to say that the intention that man should be happy is not included in the plan of 'creation'. What we call happiness is in the strictest sense comes from the (Preferably sudden) satisfaction of needs which have been dammed up to high degree, and it is from its nature only possible as an episodic phenomenon. When any situation that is desired by the pleasure principle is prolonged, it

only produces a feeling of mild contentment. We are so made that we can derive intense enjoyment only from a contrast and very little from state of things. Thus, our possibilities of already restricted by our Unhappiness is much less difficult to experience. We are threatened with suffering from three directions: from our own body, which is doomed to decay and dissolution and which cannot even do without pain and anxiety as warning signals; from the external world, which may rage against us with overwhelming and merciless forces of destruction; and finally from our relations to other men. The suffering which comes from this last source is perhaps more painful to us than any other. We need to regard it as a kind of gratuitous addition, although it cannot be any less fatefully inevitable than the suffering which comes from elsewhere. (291 words)

Solution

It is undeniable that seeking pleasure is the principle of life, but there is something in the scheme of in the universe that thwarts human desire for happiness. Happiness comes when our needs are satisfied but there is no end to our needs. So, the chances of happiness are limited. On the other hand, unhappiness comes so easily and from multiple directions. Unavoidable sufferings come to us mainly from three sources: our body, which decays painfully, the external world which attacks us with cruelty, and from our relations with other human beings. The sufferings that come from our relationships are the most painful. (103 words)

Titles

- 1. Limited chances of happiness
- 2. Unhappiness dominant over happiness
- 3. Happiness: An occasional episode in general drama of pain

PMS 2018-19

There has existed throughout the history of mankind a strange, albeit, an ironic relationship between the past and the future. The people who just eulogize their past without critical analysis and seek to recreate a utopian past almost invariably do not succeed, while those who view the past realistically, comprehensively and critically are able to draw on the past in useful, meaningful and lasting ways. They learn lessons from the

history and apply those lessons for better future. Such people have confidence in their future, and they approach the past with seriousness and critical reverence. They study the past realistically, try to comprehend the values, aesthetics, and traits which invested an earlier civilization its grandeur or caused it to decline. They preserve its remains, and enshrine relevant and enriching images and events of the past in their memories both collectively and individually. They attempt to adopt the values and traits which led earlier people rise, and shun the reasons and mistakes that precipitated their downward journeys. In sharp contrast to them, people and governments with an uncertain sense of the future manifest deeply skewed and subjective relationships to their history. They eschew lived history, shut out its lessons, shun critical inquiries into the past, neglect its remains but, at the same time, invent at their own imagined and utopian past-always shining, splendid and glorious. As a matter of fact, they are never able to benefit from their past. They study history, but learn nothing from history.

Solution

People who only glorify the past, without its critical evaluation, never succeed in creating a bright future. On the other hand, the people who study history critically learn lessons from history and use those lessons for a better future. They study the factors that contributed to rise and fall of civilizations. In contrast, some people and governments take a subjective and narrow view of history. They avoid critical inquiries into the past, and are never able to benefit from the past. They study history, but learn nothing from it.

Title

Learning Lessons from History

PMS 2020

People moan about poverty as a great evil; and it seems to be an accepted belief that if people only had plenty of money, they would be happy and useful and get more out of life. As a rule, there is more genuine satisfaction in life and more obtained from life in the humble cottage of the poor man than in the palaces of the rich. I always pity the sons and daughters of rich men, who are attended by servants, and have governesses at a later age, at



the same time I am glad to think that they do not know what they have missed.

It is because I know how sweet and happy and pure the home of honest poverty is, how free from perplexing care and social envies and jealousies – how loving and united its members are in the common interest of supporting the family that I sympathize with the rich man's boy and congratulate the poor man's son. It is for these reasons that from the ranks of the poor so many strong, eminent, self-reliant men have always sprung and always must spring. If you will read the list of the "immortals who were not born to die," you will find that most of them have been born poor.

It seems nowadays a matter of universal desire that poverty should be abolished. We should be quite willing to abolish luxury; but to abolish honest, industrious, self-denying poverty would be to destroy the soil upon which mankind produces the virtues that will enable our race to reach a still higher civilization than it now possesses.

Solution

People consider poverty as an evil, and believe that money guarantees happiness. This is not true. Actually the poor man living in a cottage may be more satisfied than a man living in a palace. The children of the rich are not always blessed as they miss a lot in life. A poor man is free from the tensions of a rich man. Poverty makes one strong, courageous and enterprising. History proves that most of the great, immortal and eminent men have been born of poor parents. So, instead of abolishing poverty, it would be more appropriate to abolish the luxury.

Title

- 1. Blessings of Poverty
- 2. Poverty, a blessing in disguise



CHAPTER [4] 03235093530

MISCELLANEOUS PASSAGES WITH SOLUTIONS

PASSAGE 1

England has won the Jules Rimet trophy — the symbol of world supremacy — after a thrilling final requiring extra tim0e to decide the winner; it had not only the entire England and German road deserted but also kept 400 million television viewers on tenterhooks (to keep someone in suspense). In these days of charged (thrilling, electric) political atmosphere it is but natural for a country's victory to be tarnished by charges of favouritism, unfair play and biased refereeing. England as the host faced most of these charges. England's victory ever Argentina in the quarter-finals brought about a near revolt in the FIFA and irked the Latin American countries who felt that Europe had combined and loaded the dice against them. Perhaps never before were there so many shocks in a World cup as came this year. It started with the theft of the gold trophy and its strange recovery by a dog. No Englishmen will steal it now for the cup is proudly and rightfully won. Again the short odd favourites such as Brazil were literally booted out in the prequarter final stages as was another favoured football nation, Italy. The tiny North Koreans provided the greatest shock first by reaching the last eight and then by snatching an amazing three-goal lead from Portugal. The Koreans did prove that Asians, too, can play good football. Portugal produced 'black panther' Eusebio whose amazing score of goals rocked the world and knocked 'black pearl' Pele out of the "World's Best Forward" citadel. The matches also produced rough play and a very large number of players were sent off the field and later suspended for un-gamely play. England owed its success largely to good, efficient and combined efforts and a fine team spirit under the dictatorial guidance of the team manager, General Alf Ramsey who had predicted all along that England would win.



The victory has put England on top of the football world and it is perhaps only just, for it was England who gave the world this great and most popular game. And, in crisis-ridden England this is perhaps the happiest news for Prime Minister Harold Wilson who dashed back from Canada for the final. It may well prove to be a rallying point for the jittery pound. (376 words)

Solution

England has won the Jules Rimet Trophy by defeating Germany in a thrilling final. This has been the most eventful World Cup in the history. It started with the stealing of the trophy and its surprising retrieval by a dog. England's win over Argentina in the quarter-finals brought many allegations of unfair decisions. Italy's victory over Brazil in the quarter-finals was a major upset of the tournament. North Koreans proved to be the dark horses and reached quarters by beating Portugal. Moreover, many players were suspended over foul play during the matches. Finally, England emerged victor due to combined team efforts. The victory not only put England on top of the football world but also brought hopes that it would help England avert its economic crisis. (126 words)

Titles

- Jules Rimet Trophy: An eventful football WC
- 2. Jules Rimet Trophy: A morale booster for England

PASSAGE 2

We all know what we mean by a "good" man. The ideally good man does not drink or smoke, avoids bad language, converses in the presence of men only exactly as he would if there were ladies present, attends church regularly and holds the correct opinion on all subjects. He has a wholesome horror of wrong doing and realizes that it is our painful duty to castigate sin. He has a still greater horror of wrong thinking, and considers it the business of the authorities to safeguard the young against those who question the wisdom of the views generally accepted by middleaged successful citizens. Apart from his professional duties, at which he is assiduous, he spends much time in good works: he may encourage patriotism and military training; he may



promote industry, sobriety and virtue among wage earners and their children by seeing to it that failures in these respects receive due punishment; he may be a trustee of a university and prevent an ill-judged respect for learning from allowing the employment of professors with subversive ideas. Above all, of course, his "morals" in the narrow sense must be irreproachable.

(Bertrand Russell) (191 words)

Solution

According to Russell an ideally good man is religious and avoids smoking and drinking. He does not use indecent language, and shuns wrongdoings and wrong thinking. He is dutiful and takes active interest in promoting virtues like patriotism, hard work and sobriety. A good man conforms to social standards and believes that government must snub those who challenge the accepted social norms. He should also take part in social service.

(70 words)

Titles

- 1. Characteristics of a conformist
- 2. Good man and social norms
- 3. A typical conformist

PASSAGE 3

A painter of eminence once resolved to finish a piece which should please the whole world. When, therefore, he had drawn a picture, in which his utmost skill was exhausted, it was exposed in the public market-place with directions for every visitor to mark with a brush, which lay nearby every limb and feature that appeared erroneous. The spectators came and, in general applauded; but each, willing to show his talent at criticism, marked whatever he thought proper. At evening, when the painter came, he was mortified to find the whole picture one universal blot – not a single stroke that was not stigmatized with marks of disapprobation: not satisfied with this trial, the next day he was resolved to try them in a different manner, and exposing his picture as before, desired that every spectator would mark those beauties he approved or admired. The people



complied; and the artist returning found his picture replete with marks of beauty: every stroke that had been yesterday condemned, now received the character of approbation. "Well," cries the painter, "I now find that the best way to please one half of the world is not to mind what the other half says; since what are faults in the eyes of these, shall be by those regarded as beauties. (Goldsmith) (215 words)

Solution

A painter laboured hard to produce a masterpiece that could charm everybody. He exhibited it, asking the viewers to mark the defects in the painting. The next day he discovered that the whole painting had been drowned with marks of disapproval. Shocked, he tried to reverse the trick the next day, requesting that every spectator would mark the beauties in the painting. The result was curiously the same; a vast number of people had liked it. He concluded that even a masterpiece can have admirers and detractors. (87 words)

Title

- 1. Nothing has universal approval
- 2. Psychology of art lovers

PASSAGE 4

Man is forever changing the face of nature. He has been doing so since he first appeared on the earth. Yet, all that man has done is not always to the ultimate advantage of the earth or himself. Man has, in fact, destroyed more than necessary.

In his struggle to live and extract the most out of life, man has destroyed many species of wildlife; directly by sheer physical destruction, and indirectly by the destruction or alteration of habitats. Some species may be able to withstand disruptions to their habitat while others may not be able to cope.

Take the simple act of farming. When a farmer tills a rough ground, he makes it unsuitable for the survival of certain species. Every change in land brings about a change in the types of plants and animals found on that land.



When man builds a new town, this means the total destruction of vast areas of farmland or woodland. Here, you have the complete destruction of entire habitats and it is inevitable.

It follows therefore, that every form of human activity unavoidably upsets or changes the wildlife complex of the area. Man has destroyed many forms of wildlife for no reasonable purpose. They have also made many great blunders in land use, habitat destruction and the extermination of many forms of wildlife.

Man's attitude towards animals depends on the degree to which his own survival is affected. He sets aside protection for animals that he hunts for sport and wages a war on any other creature that may pose a danger or inconvenience to him. This creates many problems and man has made irreversible, serious errors in his destruction of predators. He has destroyed animals and birds which are useful to farmers as pest controllers. The tragedy that emerges is that all the killing of predators did not in any way increase the number of game birds.

Broadly speaking, man wages war against the creatures which he considers harmful, even when his warfare makes little or no difference to the numbers of those he encourages. There is a delicate predator and prey equilibrium involving also the vegetation of any area, which man can upset by thoughtless intervention.

Therefore, there is a need for the implementation of checks and balances. The continued existence of these animals depends entirely on man and his attitude towards his own future.

(395 words)

Solution

Human beings have been changing the face of the earth since the beginning of life. They have done a great harm to wildlife. With the destruction of the habitat of wildlife in the name of development, many species of wildlife have been lost forever. Certain species are able to withstand environmental changes while others simply vanish. Every form of human activity affects the landscape and future of wildlife. Preservation efforts have been made only for the animals that are deemed useful for human beings but this has not increased the number of the protected animals. The predators have been systematically



destroyed. Development and thoughtless human intervention has created an imbalance in nature. There is a dire need to keep a balance between development and preservation because man's future depends very much on this balance. (134 words)

Titles

- 1. Development and wildlife
- 2. Development at the cost of wildlife

PASSAGE 5

Being overweight makes many of us unhappy. There may be many reasons for our weight problem. Weight problems often run in the family. It could be a case of us overeating to make ourselves feel better when we are sad, stressed or lonely.

The issue of weight loss is a tricky one. A lot of people are unhappy with their present weight, but most are not sure how to change it. You may want to look like the models or actors in magazines and on television but those goals might not be healthy or realistic for you.

Weight management is about long-term success. People who lose weight quickly by crash dieting or other extreme measures usually gain back all, if not more, of the pounds they lost because they have not permanently changed their habits. Therefore, the best weight management strategies are those that you can maintain for a lifetime.

This means that if you want to lose weight and keep it off, you have to change much more than just what you eat. You have to change how and when you eat. Equally important, you have to start exercising or exercise more often. Most people who lose weight and keep it off do three things. First, they find out why they are overweight. Second, they follow a healthy eating plan. Third, they exercise regularly.

A new diet may help you lose weight for a little while. However, the weight often comes back unless you find new ways to deal with the problems that are leading to your weight gain. This may mean learning new ways to handle stress, finding ways to feel less lonely or talking with a counsellor about your feelings.

You should follow a healthy diet that you like and that you can follow. The diet should be low in fats and sugar but high in fibre.

Your doctor or a nutritionist can give you advice on what kinds of food are healthy choices. Remember to watch portion sizes. A healthy portion of meat is the size of a deck of cards. A healthy portion of rice or pasta is about the size of your fist. Read the nutrition labels on food before you buy it. If you need help understanding the labels, ask your doctor or a nutritionist to explain them.

Most diets are designed to make you lose a great deal of weight in the beginning. This is to encourage you. In actual fact, what you lose is mostly water and muscle. The water comes right back when you eat salty or processed food again. Losing weight is an uphill task and also takes time. So try not to get discouraged.

Your effort will be worth it.

The key is to keep trying to eat the right food. The following are a few suggestions to help you change your diet. Make small, slow changes. Then, it will be easier to make the changes a part of your everyday life. For every few days, write down what you eat and drink that day. Use this record to help you see if you need to eat more from any food group such as fruits, vegetables or low-fat dairy products.

If you have a medical problem that requires a special diet, make sure you ask for help from your family doctor or a nutritionist. It

is not advisable to do it on your own.

(566 words)

Solution

Overweight, whatever the reason, always makes people unhappy. It is easier to gain weight but losing weight is really a tough task. A long-term strategy is what is required to get rid of the excessive weight. Those who lose weight quickly by crash dieting usually gain it back more quickly because they have not changed their habits permanently. The best weight management strategies are those that can be maintained for a lifetime. First step towards weight reduction is to find out why you are overweight. The next step is changing your eating habits; how, when, what and how much you eat. Follow a healthy eating plan and exercise regularly. Find new ways to deal with weight gain by learning new ways to handle stress. Consume a healthy diet that is low in fat and sugar but high in fibre. However, do not make drastic changes in your lifestyle. Losing weight is not an easy job but the effort to do so is worth it. Those who have a



medical problem that requires a special kind of diet must consult a doctor or a nutritionist for advice. (186 words)

Title

1. Weight management: A tricky job

2. Losing weight: An uphill task

PASSAGE 6

Valentine's Day is a holiday celebrated on February 14. In America, Europe and now many countries, it is the traditional day on which lovers express their love for each other by sending Valentine's Day cards, presenting flowers or offering confectionery.

This special day is most closely associated with the mutual exchange of love notes in the form of 'valentines'. These are Valentine symbols that include the heart-shaped outline, doves and the figure of the winged Cupid. The popularity of Valentine's Day cards in 19th-century America was a harbinger of the future commercialization of holidays in the United States.

Esther Howland, the woman who produced the first commercial American valentines in the 1840s, sold a then mind-boggling \$5,000 in cards during her first year of business. The valentine industry in the United States has been booming ever since. The United States Greeting Card Association estimates that approximately one billion Valentine's Day cards are sent each year worldwide, making this day the second largest card-sending holiday following behind Christmas and New Year cards. Card giving goes back to when the English settlers first arrived in the United States. As it was against the law to display affection in public at that time, giving cards to loved ones was a way of showing one's affection without doing something illegal and inviting public ridicule.

The United States Greeting Card Association estimated that women purchase approximately 85 percent of all valentines. In addition to cards, there are millions of boxes of chocolates and bouquets of roses purchased, mostly by men. Today, Valentine's Day beaus give their girls flowers, candy, cards, jewelry or some other gift. A candlelight dinner usually follows, either homemade or at a romantic restaurant. Children and families celebrate too. Children

make hearts and valentine crafts in school to bring to their mothers and fathers, and the family might have a special dinner and celebrate the love that keeps them together.

Many people feel that Valentine's Day is too commercialized. They ask if we need just that one day to show our loved ones we love them. They feel that we should not need an excuse to show our love. In fact, love should be shown every day. Moreover, it does not serve a good purpose for millions of people to spend more than what they can afford on just one day.

On that day, shops begin to see the dollar sign as they cash in on the occasion. Everywhere are thousands of different cards with all those endearing words. Big massive teddies sit in shop windows clutching a big red heart with loving words. Florists are working through the night tying ribbons around dozens of red roses and running out to deliver. Restaurants are fully booked with the men treating their lady to a romantic dinner. This is typically what a Valentine's Day is today. (473 words)

Solution

Valentine's Day is associated with the mutual exchange of love notes in the form of gifts on February 14. These gifts include the heart-shaped balloons, doves, the figure of the winged Cupid and other items. The tradition of card giving on Valentine's Day started when the English settlers first arrived in the United States. It was their way to show affection to their friends and relatives. The US Greeting Card Association estimated that women purchased approximately 85 percent of all valentines. Men give their sweethearts flowers, candies, cards or jewelry. Children make hearts and other crafts to give to their parents. Day cards Valentine's of popularity commercialization of holidays in America. In the 1840s, when valentine cards were first sold, sales came up to \$5,000. Worldwide, about one billion Valentine's Day cards are sent every year. Valentine's Day has been commercialized and shopkeepers and florists enjoy a booming business on this day.

(154 words)

Titles

- 1. Commercialization of Valentine's Day
- 2. Commercial side of Valentine's Day



PASSAGE 7

When Ulysses and his men were shipwrecked, they first lit a fire of driftwood and cooked a meal. After they had eaten, they remembered their drowned companions and wept. Homer's account rings true. Our physical needs take priority over our emotional demands, but, once the former have been satisfied, the profounder requirements of our humanity reassert themselves. And what happens on the personal scale can also happen on the world scale. The industrialized nations have now managed, broadly speaking, to provide their citizens with food, shelter and clothing. As a result, those citizens are becoming more aware of other and subtler needs. But a society geared to the production of goods is precisely a society which is poorly adapted to satisfying psychological needs. The very processes by which we manufacture goods so effectively actually reduce psychological satisfactions. Hence, the further we push technological advance, the worse the psychological environment becomes. We have scrambled out of physical poverty only to fall into psychological poverty. Indeed our condition is worse than poverty; we live in a psychological slum.

In short, in the technological growth of any social organism, there is a turnover point at which effort needs to be transferred from material to non-material needs. This point we have now reached, or passed. This is why we have to rethink our entire social technique. How can we satisfy our psychological needs, in a technologically advanced society? That is the central question. When psychological needs are not met, people can be said to be frustrated. Their efforts to attain some kind of psychological satisfaction are in vain. (The word frustration comes from the Latin frustra, in vain.) Now, as the American psychologists Dollard and Miller showed a quarter of a century ago, frustration leads to aggression. When we cannot repair our car, we feel like giving it a kick. (There is more to be said about the origins of aggression, of course, and I shall say it later on: this is just a preliminary sketch.) In short, it is the existence of widespread frustration which is the prime cause of the mounting toll of violence which the world is now witnessing. So, if that frustration can be shown to be caused by industrial society and



the conditions it imposes, then the violence must be regarded as a cost of production. Frustration and violence are the price of material affluence.

(397 words)

Solution

Man's physical needs always take preference over his emotional needs. However, once his physical needs are satisfied, man seeks to satisfy the hitherto dormant psychological and emotional needs. The industrialized nations have provided their citizens all kinds of physical requirements like food, shelter and clothing but their emo'ional needs have been neglected. They have overcome the physical poverty but fallen into psychological poverty, which is its worst form. In fact, the process of manufacturing is in conflict with the psychological satisfaction. This is creating many emotional and psychological problems. A stage comes when the emotional needs cannot be held back. The unsatisfied emotional needs create frustration among the people which, in turn, triggers aggression and violence. Frustration and violence, therefore, are by-products of material affluence and (132 words) disregard for emotional and psychological needs.

Titles

- Physical vs emotional needs
- Importance of emotional needs
- 3. Emotional starvation and violence

PASSAGE 8

For many years the connection between mosquitoes and the parasites in the blood of people suffering from malaria was not known. Many doctors working in tropical countries knew that many cases of malaria occurred in areas with large pools of stagnant water. For a while, they thought that malaria was caused by organisms in the water. People got malaria when they drank the water or when they ate food cooked in it. It was Ronald Ross who put the pieces of the malaria jigsaw together.

Some people had vague ideas that malaria and mosquitoes were somehow connected. As early as 1812 there was a law in Sierra Leone which said that all the inhabitants would have to keep the

road and area around their houses free of stagnant water, since stagnant water caused 'disease and mosquitoes' over the town.

The first man to link malaria with the mosquito was Ronald Ross. He had been told the Sierra Leone story by a friend, Dr Kennan. Ross knew that malaria was caused by a parasite in the blood. He had even seen the parasites through his invaluable microscope. He had injected healthy people with blood from those suffering from malaria and these healthy people developed the symptoms of the disease. What he could not tell was how the parasites passed from one sick person to a healthy person in normal conditions. It was easy enough for him to do it in the laboratory but how did it happen naturally? The answer did not come easily. It took years of very careful work and observation before he got the answers.

What was admirable about Ronald Ross was that it was not the nature of his job to study the causes of malaria. He was an Army doctor. All he had to do was look after the sick soldiers. He was expected to prescribe quinine to those who arrived sick in the hospital but his superiors certainly did not expect him to seek the cause of the disease. However, Ross saw the suffering the disease brought and worked continuously for years to find a way to prevent the disease. Malaria was a very debilitating disease and often fatal. Thousands of people died or lost precious hours of work.

On a visit home from India, Ross visited Dr Patrick Manson. Manson was a great authority on tropical diseases. Manson showed him specimens of the various parasites in the blood of patients in the Seamen's Hospital. These were men who had caught the diseases during voyages to the tropics but they had not been treated until they arrived in England. Ross's meeting with Manson only increased his desire to work on malaria.

In 1895, Ross received a gold medal and seventy-five guineas for an essay that he wrote on malaria. He was not interested in the prize but he was very pleased to be honoured. It gave him the boost he needed to find the final solution to the dreaded disease. He knew that he was nearer the solution than any other medical man of his time. As soon as he got back to India he carried on his work on malaria. (526 words)



Solution

The connection between mosquitoes and Malaria was unknown to physicians till recent times. Doctors working in the tropical countries considered Malaria as a water-borne disease that occurred in areas with large pools of stagnant water. According to them, people got Malaria when they drank the water from contaminated pools or when they ate food cooked in it. Ronald Ross was the first to connect Malaria with mosquitoes. He had heard stories connecting stagnant water with the disease. He knew that Malaria was caused by parasites in the blood which he had seen under his microscope. He injected the infected blood into healthy patients and they developed the disease. As an army doctor, he was only expected to treat the sick and was moved by the sufferings Malaria brought and wanted to prevent it. He consulted Patrick Manson, an authority on tropical diseases and gained more information. Ross also wrote a prizewinning essay on Malaria. He was not interested in the cash but was delighted with the honour. It gave him the encouragement (170 words) he needed.

Title

- 1. Revolutionary discovery about Malaria
- 2. Ross and real cause of Malaria

CHAPTER 15 03235093530

PASSAGES FOR PRACTICE

PASSAGE 1

Not all the rulers signed the Instrument of Accession at once. Afraid that the Socialist Congress Party would strip him of his amusements, flying, dancing girls and conjuring delights which he had only just begun to indulge since he had only recently succeeded his father to the throne, the young Maharajah of Jodhpur arranged a meeting with Jinnah. Jinnah was aware that both Hindu majority and geographical location meant that most of the Princely states would go to India, but he was gratified by the thought that he might be able to snatch one or two from under Patel's nose. He gave Jodhpur a blank sheet of paper.

"Write your conditions on that" he said, "and I' will sign it."

Elated, the Maharajah returned to his hotel to consider Jinnah's offer. It was an unfortunate move on his part, for V. P. Menon was there waiting for him. Menon's agents had alerted him to what Jodhpur was up to. He told the young ruler that his presence was requested urgently at Viceroy's House, and reluctantly the young man accompanied him there. The urgent summons had been an excuse, and once they had arrived, Menon had to go on a frantic search for viceroy, and tell him what had happened. Mountbatten responded immediately. He solemnly reminded Maharajah of Jodhpur that Jinnah could not guarantee any conditions he might make, and that accession to Pakistan would spell disaster for his state. At the same time, he assured him that accession to India would but automatically mean end of his pleasure. Mountbatten left him alone with Menon to sign a provisional agreement. (266 words)

PASSAGE 2

Throughout the ages of human development men have been subjected to miseries of two kinds; those imposed by external nature, and those that human beings misguidedly inflicted upon each other. At first, by far, the worst evils were those that were due to the environment. Man was a rare species whose survival was precarious. Without the agility of the monkey and without any coating of fur, he has difficulty in escaping from wild beasts; and in most parts of the world could not endure the winter's cold. He had only two biological advantages: the upright posture freed his hands, and intelligence enabled him to transmit experience. Gradually these two advantages gave him supremacy. The number of the human species increased beyond those of any other large mammals. But nature could still assert her power by means of flood and famine and pestilence, and by exacting from the great majority of mankind incessant toil in the securing of daily bread.

In our own day, our bondage to external nature is fast diminishing as a result of the growth of scientific intelligence. Famines and pestilence still occur, but we know better, year by year, what should be done to prevent them. Hard work is still necessary but only because we are unwise; given peace and cooperation, we can, whenever we choose to exercise wisdom, be free of many ancient forms of bondage to external nature.

But the evils that men inflict upon each other have not diminished in the same degree. There are still wars, oppressions; and hideous cruelties; and greedy men still snatch wealth from those who are less skilful or less ruthless than themselves. Love of power still leads to vast tyrannies or to mere obstruction when its grosser forms are impossible. And fear, deep scarcely conscious fear, is still dominant motive in very many lives.

(303 words)

PASSAGE 3

The best aid to give is intellectual aid, a gift of useful knowledge. A gift of knowledge is infinitely preferable to a gift of material things. There are many reasons for this. Nothing becomes truly one's own except on the basis of some genuine effort or sacrifice.



A gift of material goods can be appropriated by recipient without effort or sacrifice. It; therefore, rarely becomes his own, and is all too frequently and easily treated as a mere windfall. A gift of intellectual goods, a gift of knowledge, is a very different matter. Without a genuine effort of appropriation on the part of the recipient there is no gift. To appropriate the gift and to make it one's own is the same thing, and neither moth nor rust doth corrupt. The gift of material goods makes people dependent, but the gift of knowledge also has far more lasting effects and is far more closely relevant to the concept of development. Give a man fish, as the saying goes, and you are helping him little bit for a very short time; teach him the art of fishing, and he can help himself all his life. Further, if you teach him to make his own fishing net, you have helped him to become not only self-supporting but also self-reliant and independent man and businessman.

This then should become the ever increasing preoccupation of the generous supply of the appropriate intellectual gifts — gifts of relevant knowledge on the methods of self-help. This approach, incidentally, has also the advantage of being relatively cheap of making money go a long way. For 100/-you may able to equip one man with certain means of production, but for the same money you may well be able to teach a hundred men to equip themselves. Perhaps a little pump-priming by way of material goods will, in some cases, be helpful to speed the process of development (E. F. Schumacher). (339 words)

PASSAGE 4

Lying is indeed an accursed vice. We are men, and we have relations with one another only by speech. If we recognized the horror and gravity of an untruth, we should more justifiable punish it with any other crime. I commonly find people taking the most ill-advised pains to correct their children for their harmless faults and worrying them about heedless acts which leave no trace and have no consequences. Lying and in a lesser degree obstinacy — are, in my opinion, the only faults whose birth and progress we should consistently oppose. They grow with a child's growth and once the knack of lying it is difficult to imagine how impossible it is to correct it. Whence it happens that we find some otherwise excellent men subject to this fault' and enslaved by it.



If, like the truth, falsehood had only one face, we should know better where we are, for we should then like the opposite of what a liar said to be the truth. But the opposite of a truth has a thousand shapes and a limitless field.

The Pythagoreans regard good as certain and finite, and evil as boundless as uncertain. There are a thousand ways of missing the bull's eye, only one of hitting it. I am by no means sure that I could induce myself to tell a brazen and deliberate lie even to protect myself from the most obvious and extreme danger. An ancient father says that we are better off in the company of a dog we know than in that of a man whose language we do not understand. Therefore, those of different nations do not regard one another as men, and how much less friendly is false speech than silence. (292 words)

PASSAGE 5

To have faith in the dignity and worth of the individual man as an end in himself, to believe that it is better to be governed by persuasion than by coercion, to believe that fraternal goodwill is more worthy than a selfish and contentions spirit, to believe that in the long run all values are inseparable from the love of truth and the disinterested search for it, to believe that knowledge and the power it confers should be used to promote the welfare and happiness of all men, rather than to serve the interests of those individual and classes whom fortune and intelligence endow with temporary advantage - these are the values which are affirmed by the traditional democratic ideology. The case of democracy is that it accepts the rational and humane values as ends and proposes as the means of realizing them the minimum of coercion and the maximum of voluntary assent. We may well abandon the cosmological temple in which the democratic ideology originally enshrined these values, without renouncing the faith it was designed to celebrate. The essence of that faith is belief in the capacity of man, as a rational and humane creature to achieve the good life by rational and humane means. The chief virtue of democracy and the sole reason for cherishing it is that with all its faults it still provides the most favourable conditions for achieving that end by those means. (237 words)



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HOW TO ATTEMPT COMPREHENSION QUESTIONS?



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GENERAL INSTRUCTIONS

Reading the Passage

- In many ways, comprehension is a more demanding exercise than the précis writing, and it requires a closer and more watchful scrutiny of the passage. In précis writing we may miss out some details in the passage but not in the case of comprehension.
- 2. Read the whole passage, at least twice, to understand what the writer is trying to say before going after the details.
- 3. Do not read the questions first; this can influence your understanding. However, if you are not able to make sense of the passage in first two attempts, reading questions can be helpful in unfolding the meanings.
- **4.** The passage has to be scanned minutely as you have to answer questions about it.
- It is neither possible nor necessary to understand each and every word of the passage; use your common sense to make a sense of the given text.
- 6. Focus both on what is stated and what is implied by the author.
- 7. The practice of underlining the difficult words can be counterproductive; the passage can be understood despite these words.
- 8. Reference words like 'but, 'however', 'moreover' are important and must be taken seriously while reading. They are always used by the authors for making an important shift in the argument.
- Do not bother too much about the rhetorical expressions and stylistic devices used by the author; in most cases



- these have only a decorative value and are not central to the meaning of the passage.
- 10. There are always easier sentences in the text that can open up the meanings for you. Never ignore these sentences; they help the reader a lot in understanding of the passage.

Writing Answers

- Do not be impatient to pen down your answers in a hurry, even if the questions look pretty easy.
- 2. Before jotting down your answer get back to the part of the text that is relevant to the question for reconfirmation.
- 3. Do not try to substitute each and every word of the passage, especially the key words. It is always safer to use words from the text than supplying inappropriate words.
- **4.** There is no need to write needlessly long answers. Never give extra information for increasing the length of the answer. Overstating will spoil a good answer.
- 5. Never add views from outside the text, or put your words in author's mouth. Guard against interference of your prior knowledge in the answers.
- 6. Do not try to impress the examiner with ornamental or figurative language. Accuracy of the answer is more important than the style.
- 7. If you are asked to provide meanings or synonyms of the underlined words, attempt only those items about which you are sure. It is better miss an item than provide a wrong answer; it will damage your impression.
- **8.** Even if the question is about a particular sentence, go through one sentence before and after that particular sentence. This will give further clarity to your answer.
- **9.** Read the questions very carefully. Like the passage, questions can also be misread.
- **10.** Never let your personal bias come into play while answering the questions. Do not agree or disagree with the author, unless asked to do so.
- 11. Avoid taking extreme sides when your opinion is asked about the writer's views. If an answer sounds extreme in



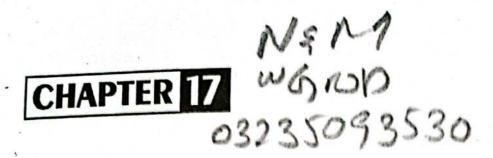
- tone, it is not the best choice. Be wary of using words like 'never, always, completely', absolutely, 'by no means' etc.
- 12. Do not make assumptions. Inferring and assuming are two different things. Inference is based on logic, while assumptions are instinctive. Your assumption may seem valid, but you should stay away from it.
- 13. Questions are usually about specific information or about the conclusions drawn from the stated facts. These are to be treated differently.
- 14. Avoid changing the order of the questions while writing answers; shuffling of questions can confuse the examiner.

NOTE

There is no standardized length of an answer; each answer is to be treated on merit. Answers are not short or long; they are complete or incomplete. Marks are awarded on the basis of quality, not the quantity.

Steps

- Give the passage first reading to get a general feel about the subject.
- 2. Read the passage again, slowly this time.
- 3. Study all the questions carefully.
- Take up questions one by one and turn to the relevant portions of the text for answers.
- 5. Write down a rough draft of your answers.
- 6. Improve the rough draft and pen down your final answer.



SOLVED EXAMPLES OF EASIER PASSAGES

Write your own answers before reading the solutions, and then compare your answers with the solutions. You may also write précis of all the comprehension passages as an additional exercise.

PASSAGE 1

The answer is emphatically: No. For real beauty is as much an affair of the inner as of the outer self. The beauty of a porcelain jar is a matter of shape, of colour, of surface texture. The jar may be empty or tenanted by spiders, full of honey or stinking slime - it makes no difference to its beauty or ugliness. But a woman is live, and her beauty is, therefore, not skin deep. The surface of the human vessel is affected by the nature of its spiritual contents. I have seen women who, be the standards of a connoisseur (an expert in art) of porcelain, were ravishingly lovely. Their shape, their colour, their surface texture were perfect. And yet they were not beautiful. For the lovely vase was either empty or filled with some corruption. Spiritual emptiness or ugliness shows through. And conversely, there is interior light that can transfigure forms that the pure aestheticians would regard as imperfect or downright ugly. (The Beauty Industry) by (169 words) Aldous Huxley

Questions

1	What does the writer say about the porcelain jar?	(4)
2	Explain what the writer says about the beauty of a woman.	(4)
3.	How would you explain "spiritual emptiness".	(4)
	What is your idea of beauty in a human being?	(4)
	Suggest a suitable title for the passage.	(4)
	Write a précis of the passage.	(4)

SOLUTION

Q.1. What does the writer say about the proclaim jar? Relevant Part

The beauty of a porcelain jar is a matter of shape, of colour, of surface texture. The jar may be empty or tenanted by spiders, full of honey or stinking slime – it makes no difference to its beauty or ugliness.

Ans.: The writer says that the beauty of a porcelain jar lies only in its external appearance; what is inside the jar is of no consequence to its beauty. Whether it is empty or filled with rubbish, does not affect its beauty.

Q.2. Explain what the writer says about the beauty of a woman. Relevant Part

But a woman is live, and her beauty is, therefore, not skin deep. The surface of the human vessel is affected by the nature of its spiritual contents. I have seen women who, be the standards of a connoisseur (an expert in art) of porcelain, were ravishingly lovely. Their shape, their colour, their surface texture were perfect. And yet they were not beautiful.

Ans.: According to the writer, the beauty of a woman is different from that of a jar as it is not just external beauty. What is inside a woman is reflected in her external appearance. A woman may have lovely look and yet be ugly, if her soul is empty or is filled with corruption.

Q.3. How would you explain "spiritual emptiness"?

Ans.: By spiritual emptiness the writer means the lack of inner qualities of head and heart. The inner corruption (flaws in character) in a woman affects her external beauty.

Q.4. What is your idea of beauty in a human being?

Ans.: To me, human beauty is not a matter of external appearance and it is incomplete without the spiritual beauty or the beauty of soul.

Q.5. Suggest a suitable title for the passage.

Ans.: (1) The real beauty

(2) Real beauty of a woman

Q.6. Write a Précis of the Passage.

Ans.: Huxley says that there is difference between the beauty of a woman and that of a porcelain jar. The beauty of the jar is merely external; what is inside it is of no consequence. However, the inner spiritual beauty of a woman is reflected in her external beauty, and without this she will not look beautiful, despite her good looks.

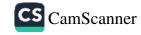
(60 words)

NOTE

We can start this précis by referring to the writer as his name is mentioned at the end of the passage.

PASSAGE 2

As a matter of fact the rank and file of doctors (the common doctors) is no more scientific than their tailors: or if you prefer to put it the reverse way, their tailors are no less scientific than they. Doctoring is an art, not a science: any layman (common person who is not an expert) who is interested in science sufficiently to take in (understand and remember) one of the scientific journals and follow the literature of the scientific movement, knows more about it than those doctors (probably a large majority) who are not interested in research, and practice only to earn bread. Doctoring is not even the art of keeping people in health. No doctor seems able to advise you what to eat better than his grandmother or the nearest quake or one claiming to have medical knowledge falsely. It is the art of curing the illness. It does happen exceptionally that a practising doctor makes a contribution to science (my play The Doctor's Dilemma describes a very notable one): but it happens much oftener that he draws disastrous (very bad and harmful) conclusions from his clinical experience because he has no conception of scientific method, and believes, like any rustic (simple villager), that the handling evidence and statistics



needs no expertness. (Are Doctors Men of Science?) by G. B. Shaw. (218 words)

Questions

- How doctors are not true experts? (3)
- 2. How does the writer equate (place on the same footing) a common doctor with a grandmother or a quake? (3)
- 3. Why does or why can't a doctor draw useful conclusions from his clinical experience? (3)
- 4. What in your opinion is a common doctor? (3)
- Suggest a suitable title for the passage. (3)
- Write a précis of the passage in about one-third of its length in your own language as far as possible.

Q.1. How doctors are not true experts?

Relevant part

Doctoring is an art, not a science: any layman (common person who is not an expert) who is interested in science sufficiently to take in (understand and remember) one of the scientific journals and follow the literature of the scientific movement, knows more about it than those doctors (probably a large majority) who are not interested in, and practise only to earn bread.

Ans.: Doctors are not research experts or men of science; they are neither interested nor trained in scientific research. They are simply practitioners, and their main aim is to earn livelihood through their profession.

Q.2. How does the writer equate (place on the same footing) a common doctor with a grandmother or a quake?

Relevant part

Doctoring is not even the art of keeping people in health. No doctor seems able to advise you what to eat better than his grandmother or the nearest quake or one claiming to have medical knowledge falsely. It is the art of curing the illness.

Ans.: G. B. Shaw believes that a doctor's job is only to cure illness, not to keep people in good health. He says grandmothers

and quakes are doing a better job in this regard by giving useful advice about the maintenance of good health.

Q.3. Why does or why can't a doctor draw useful conclusions from his clinical experience?

Relevant part

But it happens much oftener that he draws disastrous (very bad and harmful) conclusions from his clinical experience because he has no conception of scientific method, and believes like any rustic (simple villager), that the handling evidence and statistics needs no expertness.

Ans.: An ordinary doctor either cannot draw conclusions or will draw inappropriate and harmful conclusions on the basis of his day to day clinical experience because he has no idea about the research methodology. He is as unfit to draw conclusions on the basis of available evidence and statistics as a naïve villager is.

Q.4. What in your opinion is a common doctor?

Ans.: An ordinary doctor is the one who runs a clinic and has no time to study research journals, and is out of touch with the latest research methods. He practices medicine only to earn money.

Q.5. Suggest a suitable title for the passage.

Ans.:

- 1. A doctor can't be a research scholar
- 2. Limitations of a practicing doctor
- 3. Research: Not a doctor's cup of tea
- Q.6. Write a précis of the passage in about one-third of its length in your own language as far as possible.

NOTE

The précis can be started by referring to the writer because his name has been mentioned.

PRÉCIS

According to G. B. Shaw, doctors are not the medical experts because they are neither interested nor trained in scientific research. They practise medicine only to earn their livelihood. The scientific conclusions drawn by an ordinary doctor will not only be wrong but damaging. Moreover, a doctor's job is only to

cure illness, not to keep people in good health; grandmothers and quakes can do this job in a better way. (71 words)

PASSAGE 3

The next ingredient is very important Good Temper. "Love is not easily provoked." Nothing could be more striking than to find this here. We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament; not a thing to take into serious account in estimating a man's character. And yet here, right in the heart of this analysis of love, it finds a place; and the Bible again and again returns to condemn it as one of the most destructive elements in human nature. The peculiarity of ill temper is that it is the vice of the virtuous. It is often a blot on an otherwise noble character. You know men who are all but perfect, and women who will be entirely perfect, but for an easily ruffled quick-tempered or 'touchy' disposition. This compatibility of ill temper and high moral character is one of the strangest and saddest problems of ethics. The truth is that there are two great classes of sins - sins of the body and the sins of disposition. The Prodigal son may be taken as a type of the first, the Elder Brother of the second. Now the society has no doubt whatever as to which of these is the worse. Its brand falls without a challenge, upon the Prodigal. But are we right? We have no balance to weigh one another's sins, and a courser or finer are but human words; but faults in the higher nature may be less venial than those on the lower, and to the eye of Him who is love, a sin against love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness does more harm to an unchristianized society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short for sheer gratuitous misery-producing power, this influence stands alone. Jealously, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness-in various proportions - are the ingredients of all ill temper. Judge if such sins of the disposition



are not worse to live in, and for others to live with, than sins of the body. There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it.

Questions

- 1. What is the popular notion about "bad temper"? (4)
- 2. How is bad temper "the vice of the virtuous"? (4)
- 3. Which class of sins is worse, and why: sins of body or sins of the disposition? (4)
- Mention some evils of bad temper. (4)
- 5. Why, according to the author, will there be no place in Heaven for bad-tempered folk? (4)

SOLUTION

Q.1. What is the popular notion about "bad temper"?

Relevant Part

We are inclined to look upon bad temper as a harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into serious account in estimating a man's character.

Ans.: The popular notion about bad temper is that it just a harmless human weakness; a minor defect in human nature, and not a serious imperfection in one's character.

Q.2. How is bad temper "the vice of the virtuous"?

Relevant Part

The peculiarity of ill temper is that it is the vice of the virtuous. It is often a blot on an otherwise noble character. You know men who are all but perfect, and women who will be entirely perfect, but for an easily ruffled quick-tempered or 'touchy' disposition. This compatibility of ill temper and high moral character is one of the strangest and saddest problems of ethics.

Ans.: Bad temper has been called the vice of the virtuous because, strangely enough, this serious flaw of character is mostly found in otherwise noble people. Men and women, who are righteous, are more prone to this weakness, and this a strange and sad paradox of ethics.

Q.3. Which class of sins is worse, and why: sins of body or sins of the disposition?

Relevant Part

The truth is that there are two great classes of sins – sins of the body and the sins of disposition. The Prodigal son may be taken as a type of the first, the Elder Brother of the second. Now the society has no doubt whatever as to which of these is the worse. Its brand falls without a challenge, upon the Prodigal. But are we right? We have no balance to weigh one another's sins, and a courser or finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is love, a sin against love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness does more to unchristianize society than evil temper.

Ans.: Sins of disposition (temperament) are more harmful than the sins of body. God is love and bad temper is a sin against love - hundred times worse than any sin of the body. Bad temper is more unchristian and inhuman than even worldliness, greed and drunkenness.

Q.4. Mention some evils of bad temper

Relevant Part

For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short for sheer gratuitous misery-producing power, this influence stands alone. Jealously, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness — in various proportions these are the ingredients of all ill temper.

Ans.: Ill temper can poison our lives, destroy societies and ruin families. Evils like jealously, anger, pride, selfishness, cruelty, self-righteousness, irritability, rigidity and resentment are the components of ill temper.

Q.5. Why according to the author, will there be no place in Heaven for bad-tempered folk?

Relevant Part

There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it.

Ans.: According to the author, there is no place in heaven for an ill-tempered person because such a person would make the lives of other dwellers of heaven miserable with his/her unpleasant and annoying behaviour.

PASSAGE 4

Long ago Emerson wrote: "A man's task is his life preserver." This seems to be remarkably correct in our modern life. The man without a task is like a ship without ballast and anchor; he is all too often merely a drifter. Very few men seem to have initiative enough to choose a task for themselves if they do not need to work. When the inevitable disappointments come, as they assuredly will, they are completely overwhelmed. But the man who has his task has no time for vain regrets; he escapes the disastrous fate which overtakes his less fortunate brothers. Work is one of the greatest safety valves which were ever invented, and the youths especially need it.

We sometimes pity the man who is a slave to his task and perhaps we are right; but a man who has no task is a slave to his ennui, which is very much worse. Even a disagreeable task is better than none; the man who does work which is disagreeable to him will yet live more happily, than if he had had no task at all.

And the man with the task is easier to live with, and will prove a more contented citizen, and a more valuable one, than the one who lacks such a task. Even so-called invalids are often the better for some task which is suited to their powers, and they often live all the longer if they work hard. The man who starts life with a solid task which taxes his powers had better thank God, and does his best, for this is one of humanity's greatest boons.

Questions

- What disadvantages will a man without a task suffer? (7)
- 2. Why is even disagreeable task considered better than none? (7)
- 3. In what ways is a man with some task the better for it? (6)

Q.1. What disadvantages will a man without a task suffer?

Relevant Part

The man without a task is like a ship without ballast and anchor; he is all too often merely a drifter. Very few men seem to have initiative enough to choose a task for themselves if they do not need to work.

When the inevitable disappointments come, as they assuredly will, they are completely overwhelmed.

Ans.: A man without a task in life will lack both resolve and direction. He will be unable to engage himself in any meaningful and purposeful activity. As a result, he will not have the initiative to achieve his goals in life. Such a man is sure to suffer dejections which will ultimately demoralize him.

Q.2. Why even a disagreeable task is considered better than none?

Relevant Part

We sometimes pity the man who is a slave to his task, and perhaps we are right; but a man who has no task is a slave to his ennui, which is very much worse. Even a disagreeable task is better than none; the man who does work which is disagreeable to him will yet live more happily, than if he had had no task at all.

Ans.: A man without any task in life will lead a life of boredom and lethargy. His life will be plagued by monotony and misery. It is; therefore, better to engage oneself in some task, even if it happens to be an unpleasant one. Such a man will at least be busy and will definitely be happier than the one who has nothing to do at all, and undergoes endless boredom.

Q.3. In what ways is a man with some task the better for it?

Relevant Part

And the man with the task is easier to live with, and will prove a more contented citizen, and a more valuable one, than the one who lacks such a task. Even so-called invalids are often the better for some task which is suited to their powers, and they often live all the longer if they work hard. The man who starts life with a solid task which taxes his powers had better thank God, and does his best, for this is one of humanity's greatest boons.

Ans: A man who has some task in life will prove to be a satisfied person and a valuable citizen. His life will be much easier than that of a man without any task. Work has a therapeutic value. It is good cure for the invalids, for if their capabilities are purposefully employed, they will live a longer and healthier life. Work is, no doubt, a life preserver.



N&M WGOUP CHAPTER 18 03235093530

SOLVED PASSAGES

NOTE

In the following passages answers have been given without guidelines; find the relevant parts on your own.

PASSAGE 1

The capitalistic system of society does not foster healthy relations among human beings. A few people own all the means of production and others nominally free have to sell their labour under conditions imposed upon them. The emphasis of capitalism being on the supreme importance of material wealth, the intensity of its appeal is to the acquisitive intensity. It promotes worship of economic power with little regard to the means employed for its acquisition and the end it serves. By its exploitation of human beings to the limits of endurance, its concentration is on the largest profit rather than maximum production. Thus, the division of human family is done on the basis of economic circumstances. All this is injurious to dignity, and when harrowed poor turn to religion for succour, they rather offer a subtle defence of the established order. They promise future happiness for their present sufferings and conjure up visions of paradise to redress the balance, to sooth the sufferings and the revolt of the tortured men. The system imposes injustice, the religion justifies it.

Questions

- 1. Why is capitalism injurious to human relations? (4)
- 2. How does capitalism hold out false promise to suffering persons?
 (4)



- 3. What is the role of religion in perpetuating the evils of capitalism?
- 4. How do the economic circumstances divide society? (4)
- Give meanings of the underlined expressions in your own words.

Q.1. Why is capitalism injurious to human relations?

Ans.: Capitalism is harmful to human relations because of its profit-oriented policies and the social conditions it creates. It gives highest importance to material possessions, and promotes insatiable lust for economic power. Human beings are forced to work under subhuman conditions, and human relations are subordinated to economic preferences. All this is against human dignity.

Q.2. How does capitalism hold out false promise to suffering persons?

Ans.: Capitalism makes false promises of prosperity and progress to people but its real target is to exploit them and make maximum profit. It creates an illusion that working class is free whereas in reality they are no better than slaves who serve the money-making machines of the capitalists as tools. Their hard work only earns more profit for the rich employers.

Q.3. What is the role of religion in perpetuating the evils of capitalism?

Ans.: The people suffering at the hands of capitalism turn to religious leaders for consolation and solace who, instead of encouraging them to fight for their rights, pacify them with the narrative that they would be rewarded in the next world for their hardships in this world. Indirectly, they persuade the poor not show to any resistance against the exploiters. This is how religion justifies the injustice imposed by the system.

Q.4. How do the economic circumstances divide society?

Ans.: Under capitalism human beings are divided on economic basis. A few people own all the means of production and the rest serve them as workers. It divides society into haves and havenots. Social status is determined by the economic position, and society is divided into classes on economic basis.

- Q.5. Give meanings of the underlined expressions in your own words.
- 1. Acquisitive intensity: Intense desire for material things
- 2. Limits of endurance: Capacity to bear sufferings
- 3. Harrowed poor: Distressed poor
- 4. Succour: Help, relief
- 5. Conjure up: Summon in imagination

PASSAGE 2

Accumulated property treads the powers of thought in the dust, extinguishes the sparks of genius, and reduces the great mass of mankind to be immersed in sordid cares, beside depriving the rich, of the most salubrious and effectual motives to activity. If superfluity were banished, the necessity for the greater part of the manual industry of mankind would be superseded; and the rest, being amicably shared among all the active and vigorous members of the community, would be burdensome to none. Every man would have a frugal, yet wholesome diet; every man would go forth to that moderate exercise of his corporal functions that would give hilarity to the spirits; none would be made torpid with fatigue, but all would have leisure to cultivate the kindly and philanthropic affections of the soul, and to let loose his faculties in the search of intellectual improvement. What a contrast does this scene present us with the present state of human society, where the peasant and the labourer work till their understandings are benumbed with toil, their sinews contracted and made callous by being forever on the stretch, and their bodies invaded with infirmities and surrendered to an untimely grave? What is the fruit of this disproportioned and unceasing toil? At evening they return to a family, famished with hunger, exposed half naked to the inclemency of the sky, hardly sheltered, and denied the slenderest instruction, unless in a few instances, where it is dispensed by the hands of ostentatious charity, and the first lesson communicated is rich their while this servility. All unprincipled (Blank has been left by the writer) neighbor.....



How rapid and sublime would be the advances of intellect, if all men were admitted into the field of knowledge! At present ninety-nine persons in a hundred are no more excited to any regular exertions of general and curious thought, than the brutes themselves. What would be the state of public mind in a nation, where all were wise, all had laid aside the shackles of prejudice and implicit faith, all adopted with fearless confidence the suggestions of truth, and the lethargy of the soul was dismissed forever? It is to be presumed that the inequality of mind would in a certain degree be permanent; but it is reasonable to believe that the geniuses of such an age would far surpass the grandest exertions of intellect that are at present known. Genius would not be depressed with false wants and niggardly patronage.

Questions

- What according to the writer is the cause of the poor man's short life?
 (4)
- Does the writer favour charity for the poor? Support your answer with the writer's argument.
- 3. How does the writer compare the present-day man with brutes? (4)
- 4. What are the effects of accumulated wealth on the rich? (4)
- 5. What according to the writer would promote intellectual improvement? (4)

Q.1. What according to the writer is the cause of the poor man's short life?

Ans.: The long and tiresome physical work by the labourers takes a heavy toll on their health and veakens their bodies and exhausts them mentally. Impoverished by hunger and exposed to the severity of weather they suffer from different diseases and ultimately die before time.

Q.2. Does the writer favour charity for the poor? Support your answer with the writer's argument.

Ans.: The writer does not favour the concept of charity as it is not a permanent solution to the problems of the poor. Moreover, it makes the receivers dependent, submissive and injures their self-respect. According to the writer the poor need justice, not charity.

Q.3. How does the writer compare the present-day man with brutes?

Ans.: The writer compares the modern man with brutes because like brutes the modern man does not use his brain. It is the power of thinking that distinguishes human beings from animals.

0.4. What are the effects of accumulated wealth on the rich?

Ans.: The accumulated wealth stifles all intellectual activity, discourages genius and curbs profound thinking. Moreover, it deprives the rich of positive and effective motives to any action.

NOTE

This is question number three but its answer is in the second part of the first sentence. (So, it is not necessary that questions follow the sequence in which the facts are presented in the passage.) The first part of the sentence has been excluded from the answer because it tells us about the impact of accumulated wealth on the poor, whereas the question concerns only the rich.

Q.5. What according to the writer would promote intellectual improvement?

Ans.: When resources will be equally distributed among people, more and more people will have time to engage themselves in the pursuit of knowledge. Resultantly, the general intellectual level of society will rise. The society, free from chains of superficial conflicts and useless prejudices, will be more conducive to the production of genius.

N&M wG10Up CHAPTER 19 03235093530

SOLVED CSS PAST PAPERS (2001 to 2020)

CSS-2001

Poetry is the language of imagination and the passions. It relates to whatever gives immediate pleasure or pain to human mind. It comes home to the bosoms and business of men: for nothing but what comes home to them in the most general and intelligible shape can be a subject of poetry. Poetry is the universal language itself, which the heart holds with nature and he who has contempt for poetry cannot have much respect for himself or for anything else. Wherever there is a sense of beauty, or power, or harmony, as in the motion of the waves of the sea, in the growth of a flower, there is poetry in its birth. If history is a grave study, poetry may be said to be graver, its materials lie deeper, and are spread wider. History treats, for the most part, cumbersome and unwieldy masses of things, the empty cases in which the affairs of the world are packed, under the heads of intrigue or war, in different states, and from century to century but there is no thought or feeling that can have entered into the mind of man which he would be eager to communicate to others, or they would listen to with delight, that is not a fit subject for poetry. It is not a branch of authorship: it is "the stuff of which our life is made". The rest is mere oblivion, a dead letter, for all that is worth remembering in life is the poetry of it. Fear is poetry, hope is poetry, love is poetry, hatred is poetry. Poetry is that fine particle within us that expands, refines, raises our whole being; without which man's life is poor as beasts. In fact, man is a poetical animal. The child is a poet when he first plays hide and seek, or repeats the story of Jack the Giant Killer, the shepherd-boy is a poet when he first crowns his mistress with a garland of flowers; the countryman when he stops to look at the rainbow; the miser when he hugs his gold; the courtier when he builds his hope



upon a smile; the vain, the ambitious, the proud, the choleric man, the hero and the coward, the beggar and the king, all live in a world of their own making; and the poet does no more than describe what all others think and act. (Hazlitt)

Questions

- (a) In what sense is poetry the language of the imagination and the passion? (4)
- (b) How is poetry the universal language of the heart? (4)
- (c) What is the difference between history and poetry? (4)
- (d) Explain the phrase: "Man is a poetical animal". (4)
- (e) What are some of the actions which Hazlitt calls poetry and its doer as poet? (4)

Answers

- (a) Poetry is the language of imagination and passions because it relates to all things that give us pleasure and pain. It gives expression to human feelings and directly appeals to our hearts.
- (b) Poetry is the universal language of heart because it gives expression to those human feelings which are felt by all human beings across the world. Poetry deals with beauty and beauty is the principle behind everything in the world. So, poetry is the universal language which is understood by all.
- (c) According to the author, poetry is a more serious subject than history. History is only a record of lifeless facts; having no feelings and emotions. Poetry, on the other hand, has an emotional appeal and inspires the readers. Its impact is deeper and profounder.
- (d) By the phrase, "Man is a poetical animal", the author means that poetic sense is present in the very nature of man. Anything that is done with love and harmony is poetry. Appreciation of poetry is natural and does not need any training.
- (e) According to Hazlitt, when a child plays hide and seek, when a shepherd boy first crowns his mistress with a garland of flowers, when a countryman looks at rainbow lovingly, or a miser looks at his gold with fondness; poetry is being produced. From a beggar to a king, we are all poets, he concludes.

CSS-2002

There is indeed, something <u>inexpressibly pleasing</u> in the annual renovation of the world and the new display of the treasures of nature. The darkness and cold of winter with the naked deformity of every object, on which we turn our eyes, make us <u>rejoice</u> at the <u>succeeding</u> season, as well for what we have escaped, as for what we may enjoy. Every budding flower, which a warm situation brings early to our view, is considered by us a messenger to notify the approach of more joyous days.

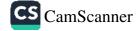
The spring affords to a mind free from the disturbance of cares or passions almost everything that our present state makes us capable of enjoying. The Variegated Verdure of the fields and woods, the succession of grateful Odors, the Voice of pleasure pouring out its notes on every side, with the gladness apparently conceived by every animal from the growth of food and the <u>clemency</u> of the weather, throw over the whole earth an air of <u>gaiety</u>, significantly expressed by Smile of nature. (Samuel John Son)

Questions

- (a) Give meanings of the underlined expressions in the passage in your own words. (10)
- (b) Say how an early budding flower becomes a messenger of happy days? (3)
- (c) Who, according to the writer, can make the best of the spring season? (3)
- (d) Why are all animals glad at the approach of spring? (3)
- (e) Suggest a title for the passage. (1)

Answers

- (a) 1. Inexpressibly pleasing: So pleasing that it cannot be expressed in words
 - 2. Rejoice: Delight, feel happy, celebrate
 - 3. Succeeding: Next, following, coming
 - 4. Clemency: Kindness, mercy, relief
 - 5. Gaiety: Cheerfulness, happiness



- (b) The budding flower is a harbinger of the approaching days of comfort and joy. It signifies the advent of spring, along with its beauty and blessings.
- (c) Only those people can enjoy the pleasures of spring that keep worries of life away from their minds and enjoy the present moment.
- (d) Animals are glad at the approach of spring because it brings for them abundant food and gives them a break from the harsh winter.

Title

The blessings of spring

CSS-2003

My father was back in work within days of his return home. He had a spell in the shipyard, where the last of the great Belfast liners, the CANBERRA, was under construction, and then moved to an electronics firm in the east of the city. (These were the days when computers were the size of small houses and were built by sheet metal workers). A short time after he started this job, one of his colleagues was sacked for taking off time to get married. The workforce went on strike to get the colleague reinstated. The dispute, dubbed the Honeymoon Strike, made the Belfast papers. My mother told me not long ago that she and my father, with four young sons, were hit so hard by that strike, that for years afterwards they were, financially speaking, running to standstill. I don't know how the strike ended, but whether or not the colleague got his old job back, he was soon in another, better one. I remember visiting him and his wife when I was still quite young, in their new bungalow in Belfast northern suburbs. I believe they left Belfast soon after the troubles began.

My father then was thirty-seven, the age I am today. My father and I are father and son, which is to say we are close without knowing very much about one another. We talk about events, rather than emotions. We keep from each other certain of our hopes and fears and doubts. I have never for instance asked my father whether he has dwelt on the direction his life might have taken if at certain moments he had made certain other choices. Whatever, he found himself, with a million and a half of his

fellows, living in what was in all but name, a civil war. As a grown-up I try often to imagine what it must be like to be faced with such a situation. What, in the previous course of your life, prepares you for arriving, as my father did, at the scene of a bomb blast close to your brother's place of work and seeing what you suppose, from the colour of the hair, to be your brother lying in the road, only to find that you are cradling the remains of a woman? (Glciin Patterson)

Questions

- (a) From your reading of the passage what do you infer about the nature of the 'Troubles" the writer mentions. (4)
- (b) What according to the writer were the working conditions in the electronics firm where his father worked? (4)
- (c) Why was his father's colleague sacked? (4)
- (d) How does the writer show that as father and son they do not know much about each other? (3)
- (e) Explain the underlined words/phrases in the passage: (5)

- (a) By 'Troubles' the writer means the financial woes his father's generation had to face due to job insecurity and recurrent strikes at workplaces. There were times when his family had to live without any income. The violence during the civil war added to their economic woes.
- (b) The working conditions in the electronics firm were very harsh and workers were not allowed to take leaves, even for genuine reasons.
- (c) The colleague of writer's father was dismissed from job for taking a leave to get married. However, he was reinstated after the workers went on strike, dubbed by newspaper as "Honeymoon Strike".
- (d) The writer says that he and his father were just 'father and son', and there was no close communication between them. They did not share personal feelings, knew little about each other and talked only about events.
- (e) Words/phrases
 - (i) Made the Belfast papers: Published in Belfast newspapers



- (ii) Had a spell: A short period of time
- (iii) Dubbed: Labelled, called, branded
- (iv) Was sacked: Was dismissed from job
- (v) Hit hard: Affected badly, to have a severe negative effect

We look before and after, wrote Shelley, and pine for what is not. It is said that this is what distinguishes us from the animals and that they, unlike us, live always for and in the moment and have neither hopes nor regrets. Whether it is so or not I do not know yet it is undoubtedly one of our distinguishing mental attributes: we are actually conscious of our life in time and not merely of our life at the moment of experiencing it. And as a result we find many grounds for melancholy and foreboding. Some of us prostrate ourselves on the road way in Trafalgar Square or in front of the American Embassy because we are fearful that our lives, or more disinterestedly those of our descendants will be cut short by nuclear war. If only as squirrels or butterflies are supposed to do, we could let the future look after itself and be content to enjoy the pleasures of the morning breakfast, the brisk walk to the office through autumnal mist or winter fog, the midday sunshine that sometimes floods through windows, the warm, peaceful winter evenings by the fireside at home. Yet all occasions for contentment are so often spoiled for us, to a greater or lesser degree by our individual temperaments, by this strange human capacity for foreboding and regret-regret for things which we cannot undo and foreboding for things which may never happen at all. Indeed were it not for the fact that over breaking through our human obsessions with the tragedy of time, so enabling us to enjoy at any rate some fleeting moments untroubled by vain yearning or apprehension, our life would not be intolerable at all. As it is, we contrive every one of us, to spoil it to a remarkable degree.

Questions

- (a) What is the difference between our life and the life of an animal? (3)
- (b) What is the result of human anxiety? (3)
- (c) How does the writer compare man to the butterflies and squirrels? (3)

- (d) How does anxiety about future disturb our daily life? (3)
- (e) Howecan we make our life tolerable? (3)
- (f) Explain the underlined words/phrases in the passage. (5)

Answers

- (a) The difference between our life and that of animals is that the animals live only in the present moment; whereas, human beings are conscious of their life in time (past and future). Human beings do not live in the moment.
- (b) Awareness about their future and their knowledge of the past is a constant source anxiety and depression for the human beings.
- (c) Squirrels and butterflies enjoy whatever they are doing in the present moment and have no worries about their future or regrets about their past. Human beings, on the other hand, spoil the present moments of enjoyment because of their unfounded worries and useless regrets.
- (d) Human beings ruin the available opportunities of happiness and satisfaction due to the future concerns. They do not enjoy the day-to-day activities like breakfast, walk to the office, the sunshine and peaceful winter evenings because of their worries about the future.
- (e) Human beings can make their lives tolerable by getting rid of anxieties and regrets, and by living in the present. Vain hopes, fears and regrets make their lives intolerable.
- (f) Words/Phrases

Pine for: Desire for, long for

Attributes: Characteristics, traits

Foreboding: Apprehension

Human obsessions: Human fixation, dominant thoughts Untroubled by vain yearning: Not bothered by futile longings

CSS-2005

My father loved all instruments that would instruct and fascinate. His place to keep things was the drawer in the 'library table' where lying on top of his folder map was a telescope with brass extensions, to find the moon and the Big Dripper after supper in our front yard, and to keep appointments with

eclipses. In the back of the drawer you could find a magnifying glass, a kaleidoscope and a gyroscope kept in black buckram box, which he would set dancing for us on a string pulled tight. He had also supplied himself with an assortment of puzzles composed of metal rings and intersecting links and keys chained together, impossible for the rest of us, however, patiently shown, to take apart, he had an almost childlike love of the ingenious. In time, a barometer was added to our dining room wall, but we didn't really need it. My father had the country boy's accurate knowledge of the weather and its skies. He went out and stood on our front steps first thing in the morning and took a good look at it and a sniff. He was a pretty good weather prophet. He told us children what to do if we were lost in a strange country. 'Look for where the sky is brightest along the horizon,' he said. That reflects the nearest river. Strike out for a river and you will find habitation'. Eventualities were much on his mind. In his care for us children he cautioned us to take measures against such things as being struck by lightning. He drew us all away from the windows during the severe electrical storms that are common where we live. My mother stood apart, scoffing at caution as a character failing. So I developed a strong meteorological sensibility. In years ahead when I wrote stories, atmosphere took its influential role from the start. Commotion in the weather and the inner feelings aroused by such a hovering disturbance emerged connected in dramatic form.

Questions

- (a) Why did the writer's father spend time studying the skies?
- (b) Why the writer thinks that there was no need of a barometer?
- (c) What does the bright horizon meant for the writer's father? (3)
- (d) How did her father influence the writer in her later years? (3)
- (e) Explain the underlined words and phrases in the passage. (8)

Answers

(a) The writer's father took interest in skies because their house was situated in an area where storms and lightning struck frequently. Her father wanted to ensure the safety of his family by keeping track of the weather conditions and eclipses.



- (b) The writer thinks that there was no need of a barometer because her father was himself a weather prophet, who could forecast the weather changes accurately.
- (c) To writer's father, the bright horizon meant presence of a river, and that was a sign of a nearby habitation. It can be helpful in finding the way when lost.
- (d) She had developed a strong meteorological sensibility because of her father's interest in weather conditions. Later in her life, when she became a writer, atmosphere played a dominant role in her stories. She described human emotions in terms of weather images and metaphors.
- (e) Keep appointments: To be punctual, here it means to know the exact time for eclipses.

Kaleidoscope: An instrument containing loose bits of coloured material (such as glass or plastic) between two flat plates and two plane mirrors, so placed that changes of their position creates endless variety of patterns.

Assortment: Collection of things.

To take apart: To divide into parts; disassemble or dismantle

Barometer: An instrument measuring atmospheric pressure; used especially weather forecast.

Strike out: To find out or search or identify.

Stood apart: To keep oneself away from something. In the passage, the writer's mother took no interest in her father's activities and beliefs.

CSS-2006

"Elegant economy!" How naturally one folds back into the phraseology of Cranford! Their economy was always "elegant", and money-spending always "Vulgar and Ostentation"; a sort of sour grapeism which made us very peaceful and satisfied. I shall never forget the dismay felt when certain Captain Brown came to live at Cranford, and openly spoke of his being poor, not in a whisper to an intimate friend, the doors and windows being previously closed, but in the public street in a loud military voice, alleging his poverty as a reason for not taking a particular

house. The ladies of Cranford were already moving over the invasion of their territories by a man and a gentleman. He was a half-pay captain, and had obtained some situation on a neighbouring rail-road, which had been vehemently petitioned against by the little town; and if in addition to his masculine gender, and his connection with the obnoxious railroad, he was so brazen as to talk of his being poor. Why, then indeed, he must be sent to Coventry. Death was as true and as common as poverty; yet people never spoke about that loud on the streets. It was a word not to be mentioned to ears polite. We had tacitly agreed to ignore that anyone with whom we associated on terms of visiting equality could ever be prevented by poverty from doing anything they wished. If we walked to or from a party, it was because the weather was so fine, or the air so refreshing, not because sedan chairs were expensive. If we wore prints instead of summer silks, it was because we preferred a washing material; and so on, till we blinded ourselves to the vulgar fact that we were, all of us, people of very moderate means.

Questions '

- (a) Give in thirty of your own words what we learn from this passage of Captain Brown. (4)
- (b) Why did the ladies of Cranford dislike the Captain? (2)
- (c) What reasons were given by the ladies of Cranford for "not doing anything that they wished"? (2)
- (d) "Ears Polite". How do you justify this construction? (2)
- (e) What is the meaning and implication of the phrases? (10)
 - 1. Sour-grapeism
 - 2. The invasion of their territories
 - Sent to Coventry
 - Tacitly agreed
 - 5. Elegant Economy

Answers

(a) Captain Brown was a straightforward man who never tried to mask his poverty. He publicly spoke of his being poor; blaming his poverty as a reason for not taking a house of his choice.



- (b) The ladies of Cranford were hypocritical and never admitted the fact that they were poor. They disliked Captain Brown because he openly talked about his poverty and death. To them such behaviour was against the norms of decency. They considered Brown as an unpleasant intruder.
- (c) In fact, the ladies of Cranford could not afford expensive things but always came up with different excuses for not doing so. For example, they claimed that they stayed away from expensive indoor parties because they liked open air. Similarly, when they could not afford to buy costly summer silk, they said it was of low quality.
- (d) There is sarcasm in the expression "Ears Polite". The writer is ridiculing the so-called polite ladies of Cranford, to whom the words like 'poverty' and 'death', sounded harsh. Some writers place adjective after the noun to create a stylistic effect.
- (e) 1. Sour-grapeism: When you cannot afford something, you pretend that you do not like it.
 - 2. The invasion of their territories: Settling of newcomers like Mr Brown in the locality
 - Sent to Coventry: To ostracize someone (people like Brown)
 - 4. Tacitly agreed: To agree secretly, without speaking
 - 5. Elegant economy: The writer describes Cranford women's austerity in spending as "Elegant Economy" ironically. Instead of admitting that they were too poor to buy expensive things, the ladies claimed that they did not like useless spending. This was their 'Elegant Economy'.

Strong section of <u>industrials</u> who still imagine that men can be mere machines and are at their best as machines if they are mere machines are already menacing what they call <u>"useless"</u> <u>education</u>. They deride the classics, and they are mildly contemptuous of history, philosophy, and English. They want



our educational institutions, from the oldest universities to the youngest elementary schools, to concentrate on business or the things that are patently useful in business. Technical instruction is to be provided for adolescent artisans; book keeping and shorthand for prospective clerks; and the cleverest we are to set to "business methods", to modern languages (which can be used in correspondence with foreign firms), and to science (which can be applied to industry). French and German are the languages, not of Montaigne and Goethe, but of Schmidt Brothers, of Elberfeld and Dupont et Cie., of Lyons. Chemistry and Physics are not explorations into the physical constitution of the universe, but sources of new dyes, new electric light filaments, new means of making things which can be sold cheap and fast to the Nigerian and the Chinese. For Latin there is a limited field so long as the druggists insist on retaining it in their prescriptions. Greek has no apparent use at all, unless it be as a source of syllables for the hybrid names of patent medicines and metal polishes. The soul of man, the spiritual basis of civilization - what gibberish is that?

Questions

- (a) What kind of education does the writer deal with? (2)
- (b) What kind of education does the writer favour? How do you know?
 (3)
- (c) Where does the writer express most bitterly his feelings about the neglect of the classics? (3)
- (d) Explain as carefully as you can the full significance of the last sentence. (4)
- (e) Explain the underlined words and phrases in the passage. (8)

- (a) The writer emphasizes the importance of classical education. He laments that modern education focuses only on utilitarian and business-oriented technical skills, and ignore the classical languages and literature.
- (b) The writer favours traditional system of education that includes teaching of classics, history, philosophy and languages. This is evident from the way he compares modern education with the traditional. He is critical of the education that suits only industrialists.
- (c) The writer's tone about neglect of classics by modern

education becomes excessively bitter when he says: "French and German are the languages, not of Montaigne and Goethe, but of Schmidt Brothers, of Elberfeld and Dupont et Cie, of Lyons. Chemistry and Physics are not explorations into the physical constitution of the universe, but sources of new dyes, new electric light filaments, new means of making things which can be sold cheap and fast to the Nigerian and the Chinese. For Latin there is a limited field so long as the druggists insist on retaining it in their prescriptions."

- (d) The last sentence: 'The soul of man, the spiritual basis of civilization- what gibberish is that?' is a very good example of irony and satire. Denouncing the modern educationists, the writer says that to them human soul and spiritualism are worthless things—a mere nonsense. The writer hits hard at the industrialists and educationists for their humiliating attitude towards the spiritual needs of man.
- (e) Explanation of the underlined words.
 - (i) Industrials: People related to industries having utilitarian approach to everything
 - (ii) 'Useless' education: The teaching of classics is considered useless by the industrialists
 - (iii) Patently useful: Useful only on face value, on paper only
 - (iv) Adolescent artisans: Young professionals produced by modern education
 - (v) Prospective clerks: Future clerks
 - (vi) Limited field: Narrow range, restricted scope
 - (vii) Hybrid names: Names formed by combining two or more words of same or different languages
 - (viii) Gibberish: Nonsense, rubbish

CSS-2008

These phenomena, however, are merely premonitions of a coming storm which is likely to sweep over the whole of India and the rest of Asia. This looked upon man as a thing to be exploited, and not as a personality to be developed and enlarged by purely cultural forces. The people of Asia are bound to rise against the acquisitive economy which the West has developed

and imposed on the nations of the East. Asia cannot comprehend capitalism Western with undisciplined its individualism. The faith which you represent recognizes the worth of the individual, and disciplines him to give away all to the service of God and man. Its possibilities are not vet exhausted. It can still create a new world where the social rank of man is not determined by his caste or colour or the amount of dividend he earns, but by the kind of life he lives, where the poor tax the rich, where human society is founded not on the equality stomachs but on the equality of spirits, where an untouchable can marry the daughter of king, where private ownership is a trust and where capital cannot be allowed to accumulate so as to dominate the real producer of wealth. This superb idealism of your faith, however, needs emancipation from the medieval fancies of theologians and logicians. Spiritually, we are living in a prison-house of thoughts and emotions which during the colour of centuries we have woven round ourselves. And be it further said to the shame of us-men of older generation — that we have failed to equip the younger generation for the economic, political and even religious crisis that the present age is likely to bring. The white community needs a complete overhauling of its present mentality in order that it may again become capable of feeling the urge of fresh desires and ideals.

The Indian Muslims has long ceased to explore the depths of his own inner life. The result is that he has ceased to live in the full glow and colour of life, and is consequently in danger of an unmanly compromise with forces which he is made to think he cannot vanguish in open conflict. He who desires to change and environment undergo unfavourable must complete transformation of his inner being. God changeth not the condition of a people until they themselves take the initiative to change their condition by constantly illuminating the zone of their daily activity in the light of definite ideal. Nothing can be achieved without a firm faith in the independence of one's own inner life. This faith alone keeps a people's eye fixed on their goal and saves them from perpetual vacillation. The lesson that past experiences has brought to you must be taken to heart. Expect nothing from any side. Concentrate your whole ego on yourself alone and ripen your clay into real manhood if you wish to see your aspiration realized.



Questions

(a)	civilization?					
(b)	What are possibilities of our faith which can be advantage to the world?	d				
(c)	What is the chief danger confronting the superb idealism of our faith?					
(d)	Why is the Indian Muslim in danger of coming to unmanly compromise with the forces opposing him?					
(e)						
(f)	Explain the following expressions as used in the passage. (3	3				
	(1) Premonitions (2) Acquisitive economy					
	(3) Unmanly compromise					

Answers

(g)

(a) Faithlessness, unbridled individualism, lust for material things and accumulation of wealth are the chief characteristics of modern civilization.

Suggest an appropriate title to the passage.

- (b) The world can learn from the Islamic faith system which believes that the worth of an individual is not in his material possessions but in his spiritual strength. The modern world can avert the looming economic, political and religious crises by adopting the Islamic principles of discipline, equality, and faith in God.
- (c) The 'superb idealism' of Islamic faith is endangered by the medieval fancies of theologians and logicians. Muslims must dissociate themselves from the shackles of thoughts and emotions of the past, and train the younger generation to meet the challenges of the modern world.
- (d) The Indian Muslim is in danger of coming to a humiliating compromise with his opponents because of his failure in self-realization and self-actualization through exploring the depths of his own inner life.
- (e) Integrity, faith and self-respect are necessary for any achievement in life. Firm faith keeps people focused on their goal and saves them from confusion and indecisiveness.
- (f) 1. Premonitions: Forewarnings

(2)

- 2. Acquisitive economy: Craze for more and more possessions
- 3. Unmanly compromise: Shameful or humiliating compromise
- (g) Title
 - 1. Role of Indian Muslims in the modern world
 - 2. Dilemma of Indian Muslims
 - 3. Lesson for world in Islamic faith

It is in the very nature of the helicopter that its great versatility is found. To begin with, the helicopter is the fulfillment of one of man's earliest and most fantastic dreams. The dream of flying; not just like a bird, but of flying as nothing else flies, or has ever flown. To be able to fly straight up and straight down – to fly forward or back or sidewise, or to hover over and spot till the fuel supply is exhausted.

To see how the helicopter can do things that are not possible for the conventional fixed-wing plane, let us first examine how a conventional plane works. It works by its shape – by the shape of its wing, which deflects air when the plane is in motion. That is possible because air has density and resistance. It reacts to force. The wing is curved and set at an angle to catch the air and push it down; the air, resisting, pushes against the under surface of the wing, giving it some of its lift. At the same time the curved upper surface of the wing exerts suction, tending to create a lack of air at the top of the wing. The air, again resisting, sucks back, and this gives the wing about twice as much lift as the air pressure below the wing. This is what takes place when the wing is pulled forward by propellers or pushed forward by jet blasts. Without the motion the wing has no lift.

Questions

1.	Where is the great versatility of the helicopter found?	(4)
2.	What was the dream of flying?	(4)
3.	What does the wing of the conventional aircraft do?	(4)
4.	What does the curved upper surface of the wing do?	(4)
5.	What gives the wing twice as much lift?	(4)



NOTE

This is a scientific passage and it is important that you give exact information in your answers. The passage mainly explains how a conventional plane flies.

Answers

- 1. The great versatility of a helicopter lies in its multiple functions. It has the ability to fly straight up and straight down. It can fly forward or back or sideways, or can just hover over.
- The dream was to fly not just like a bird but to fly in all directions, as nothing else had ever flown.
- 3. The wing of the conventional aircraft is shaped in such a way that it deflects the air when in motion. The curved and angled wing catches the air and pushes it down. As a result, the air pushes against the under surface of the wing, giving it an upward lift.
- 4. The upper surface of the wing sucks the air and creates a vacuum on the upper side of the wing.
- 5. When the plane moves forward a vacuum is created at the upper surface of the wing due its angle. This gives twice as much lift as the air pressure below the wing.

CSS-2010

And still it moves. The words of Galileo, murmured when the tortures of the Inquisition had driven him to recant the Truth he knew, apply in a new way to our world today. Sometimes, in the knowledge of all that has been discovered, all that has been done to make life on the planet happier and more worthy, we may be tempted to settle down to enjoy our heritage. That would, indeed, be the betrayal of our trust.

These men and women of the past have given everything — comfort, time, treasure, peace of mind and body, life itself which we might live as we do. The challenge to each one of us is to carry on their work for the sake of future generations.

The adventurous human mind must not falter. Still must we question the old truths and work for the new ones. Still must we risk scorn, cynicism, neglect, loneliness, poverty, persecution, if need be. We must shut our ears to the easy voice which tells us that 'human nature will never alter' as an excuse for doing nothing to make life more worthy.

Thus will the course of the history of mankind go onward, and the world we know move into a new splendour for those who are yet to be.

Questions

(a) What made Galileo recant the truth he knew? (5)
(b) What is the heritage being alluded to in the first paragraph? (5)
(c) What does the 'betrayal of our trust' imply? (5)
(d) Why do we need to question the old truths and work for the new ones? (5)

- (a) Galileo proved the fact, with the help of telescope, that earth was not the centre of the universe. However, he withdrew his statement due to the tortures by the Inquisition (church body).
- (b) By heritage the writer means all that has been discovered and invented by our ancestors to make life on the planet secure and worth-living. They gave us the heritage of comfort, leisure, treasure and peace of mind.
- (c) The writer says that if we remain content by enjoying the fruits of our ancestors' efforts and do nothing for our future generations, we would not be performing the duty we owe to the future generations. This will be a betrayal of the trust.
- (d) We must question the old truths and find new ones because human nature is ever changing. We need to change the old truths and discover the new ones, compatible with the changed realities of life.



Knowledge is acquired when we succeed in fitting a new experience in the system of concepts based upon our old experiences. Understanding comes when we liberate ourselves from the old and so make possible a direct, unmediated contact with the new, the mystery, and moment by moment, of our existence. The new is the given on every level of experience given perceptions, given emotions and thoughts, given states of unstructured awareness, given relationships with things and persons. The old is our home-made system of ideas and word patterns. It is the stock of finished articles fabricated out of the given mystery by memory and analytical reasoning, by habit and automatic associations of accepted notions. Knowledge is primarily knowledge of these finished articles. Understanding is primarily direct awareness of the raw material. Knowledge is always in terms of concepts and can be passed on by means of words or other symbols. Understanding is not conceptual and therefore cannot be passed on. It is an immediate experience, and immediate experience can only be talked about (very inadequately), never shared. Nobody can actually feel another's pain or grief, another's love or joy, or hunger. And similarly nobody can experience another's understanding of a given event or situation. There can, of course, be knowledge of such an understanding, and this knowledge may be passed on in speech or writing, or by means of other symbols. Such communicable knowledge is useful as a reminder that there have been specific understandings in the past, and that understanding is at all times possible. But we must always remember that knowledge of understanding is not the same thing as the understanding which is the raw material of that knowledge. It is as different from understanding as the doctor's prescription for penicillin is different from penicillin.

Questions

- (a) How is knowledge different from understanding? (4)
- (b) Explain why understanding cannot be passed on. (4)
- (c) Is the knowledge of understanding possible? If it is, how may it be passed on? (4)

- (d) How does the author explain that knowledge of understanding is not the same thing as the understanding?

 (4)
- (e) How far do you agree with the author in his definitions of knowledge and understanding? Give reasons for your answer. (4)

Answers

- (a) Knowledge is a system of concepts based on experiences of the past. It is a treasure of finished goods. On the other hand, understanding is fresh and comes when we succeed in liberating ourselves from the old and come into direct contact with the mystery of life.
- (b) Understanding cannot be passed on because it is the direct awareness of the realities of life in a raw form. Understanding is not conceptual and therefore cannot be passed on. It is an immediate experience, and immediate experience cannot be shared.
- (c) Yes, knowledge of understanding is possible and it can be communicated through language and other symbols.
- (d) The author says that knowledge of understanding is different from understanding, just like the doctor's prescription penicillin is different from actual penicillin. The prescription cannot have the effect of penicillin.
- (e) The author is right when he says that knowledge and understanding are two different things. Understanding comes only through direct contact with the realities of life. Knowledge is always second-hand, and cannot give you understanding. Knowledge is a mere documentation of the experiences of the people from the past; it is their understanding, not ours.

CSS-2012

Human beings feel afraid of death just as children feel afraid of darkness; and just as children's fear of darkness is increased by the stories which they have heard about ghosts and thieves, human beings' fear of death is increased by the

stories which they have heard about the agony of the dying man. If a human being regards death as a kind of punishment for the sins he has committed and if he looks upon death as a means of making an entry into another world, he is certainly taking a religious and sacred view of death. But if a human being looks upon death as a law of nature and then feels afraid of it, his attitude is one of cowardice.

However, even in religious meditation about death there is something a mixture of folly and superstition. Monks have written books in which they have described the painful experience which they underwent by inflicting physical tortures upon themselves as a form of self-purification. Such books may lead one to think that, if the pain of even a finger being squeezed or pressed is unbearable, the pains of death must be indescribably agonizing. Such books thus increase a Man's fear of death.

Seneca, a Roman Philosopher, expressed the view that the circumstances and ceremonies of death frighten people more than death itself would do. A dying man is heard uttering groans; his body is seen undergoing convulsions; his face appears to be absolutely bloodless and pale; at his death his friends begin to weep and his relations out on mourning clothes; various rituals are performed. All these racts make death appear more horrible than it would be otherwise.

Questions

- (a) What is the difference between human beings' fear of death and children's fear of darkness? (4)
- (b) What is a religious and sacred view of death? (4)
- (c) What are the painful experiences described by the monks in their books? (4)
- (d) What are the views of Seneca about death? (4)
- (e) What are the facts that make death appear more horrible than it would be otherwise? (4)

Answers

(a) The fear of darkness in children increases due to the stories about ghosts and thieves. However, the fear of death in human beings is the result of the stories they have heard about the pains of the dying men.



(b) Religious and sacred view is that death comes as a punishment for our sins, and after death we move to the world hereafter.

that they suffered while inflicting physical torture upon them for self-purification. Such books make us imagine that if squeezing of a finger was so painful, how painful it would be to die, when the whole body decays.

(d) According to Seneca, the condition of the dying man and the rituals performed at the time of death are more

frightening than the death itself.

(e) The dying man's groans, his pale face, wailing relatives, mourning dresses and rituals performed at the time of death make it appear more horrifying than it actually is.

CSS-2013

The civilization of China as everyone knows is based upon the teaching of Confucius who flourished five hundred years before Christ. Like the Greeks and Romans, he did not think of human society as naturally progressive; on the contrary, he believed that in remote antiquity rulers had been wise and the people had been happy to a degree which the degenerate present could admire but hardly achieve. This, of course, was a delusion. But the practical result was that Confucius, like other teachers of antiquity, aimed at creating a stable society, maintaining a certain level of excellence, but not always striving after new successes. In this he was more successful than any other man who ever lived. His personality has been stamped on Chinese civilization from his day to our own. During his life time, the Chinese occupied only a small part of present-day China, and were divided into a number of warring states. During the next three hundred years they established themselves throughout what is now China proper, and founded an empire exceeding in territory and population any other that existed until the last fifty years. In spite of barbarian invasions, and occasional longer or shorter periods of chaos and civil war, the Confucian system survived, bringing with it art and literature and a civilised way of life. A system which has had this extraordinary power of



survival must have great merits, and certainly deserves our respect and consideration. It is not a religion, as we understand the word, because it is not associated with the supernatural or with mystical beliefs. It is purely ethical system, but its ethics, unlike those of Christianity, are not too exalted for ordinary men to practise. In essence what Confucius teaches is something is very like the old-fashioned ideal of a 'gentleman' as it existed in the eighteenth century. One of his sayings will illustrate this: 'the true gentleman is never contentious, he courteously salutes his opponents before taking up his position, so that even when competing he remains a true gentleman'.

Questions

- (a) Why do you think the author calls Confucius' belief about the progress of human society as a delusion? (4)
- (b) How did Confucius' thought affect China to develop into a stable and 'Proper' China? (4)
- (c) Why does the author think that Confucian system deserves respect and admiration? (4)
- (d) Why does the author call Confucian system a purely ethical system and not a religion? (4)
- (e) Briefly argue whether you agree or disagree to Confucius' ideal of a gentleman. (4)

- (a) Confucius believed that human society did not progress through a natural process. He was of the view that societies in the past progressed because the rulers were wise and people were happy. To the writer, this was not true and was only a delusion on the part of Confucius.
- (b) China developed from a small country into a great empire by following the practical teachings of Confucius. Instead of preaching any lofty ideals, Confucius aimed at creating a stable society and maintaining a certain level of excellence.
- (c) According to the author, Confucian system deserves respect and admiration because under the influence of his practical ideology Chinese survived the dangerous periods of chaos and wars, and promoted art, literature and civilization.
- (d) Unlike the traditional religions, Confucian ideology is not based on the supernatural or metaphysical beliefs. It is

purely an ethical system and its ethics are not idealistic and impractical like those of Christianity.

(e) According to Confucius, the chief qualities of a true gentleman are tolerance and restraint. These are the qualities that we find lacking in the modern men and women. His idea of a true gentleman is relevant even today and one cannot help agreeing with him.

CSS-2014

In the height of the Enlightenment, men influenced by the new political theories of the era launched two of the largest revolutions in history. These two conflicts, on two separate continents, were both initially successful in forming new forms of government. And yet, the two conflicts, though merely a decade apart, had radically different conclusions. How do two wars inspired by more or less the same ideals end up so completely different? Why was the American Revolution largely a success and the French Revolution largely a failure?

Historians have pointed to myriad reasons — far too various to be listed here. However, the most frequently cited are worth mentioning. For one, the American Revolution was far removed from the Old World; that is, since it was on a different continent other European nations did not attempt to interfere with it. However, in the French Revolution, there were immediate cries for war from neighbouring nations. Early on, for instance, the ousted king attempted to flee to neighbouring Austria and the army waiting there. The newly formed French Republic also warred with Belgium, and a conflict with Britain loomed. Thus, the French had the burden not only of winning a revolution but also defending it from outside. The Americans simply had to win a revolution. Secondly, the American Revolution seemed to have a better chance for success from the get-go, due to the fact that Americans already saw themselves as something other than British subjects. Thus, there was already a uniquely American character, so, there was not as loud a cry to preserve the British way of life. In France, several thousands of people still supported the king, largely because the king was seen as an essential part of French life. And when the king was first ousted and then killed, some believed that character itself was corrupted. Remember, the

Americans did not oust a king or kill him — they merely separated from him.

Finally, there is a general agreement that the French were not as unified as the Americans, who, for the most part, put aside their political differences until after they had already formed a new nation. The French, despite their Tennis Court Oath, could not do so. Infighting led to inner turmoil, civil war, and eventually the Reign of Terror, in which political dissidents were executed in large numbers. Additionally, the French people themselves were not unified. The nation had so much stratification that it was impossible to unite all of them — the workers, the peasants, the middle-class, the nobles, the clergy — into one cause. And the attempts to do so under a new religion, the Divine Cult of Reason, certainly did not help. The Americans, remember, never attempted to change the society at large; rather, they merely attempted to change the government.

Questions

- (a) Why and how did the Reign of Terror happen? (5)
- (b) In what ways does the author suggest that the American Revolution was easier to complete than the French Revolution? (5)
- (c) Of the challenges mentioned facing the French revolutionaries, which do you think had the greatest impact on their inability to complete a successful revolution? Why?

 (5)
- (d) Of the strengths mentioned aiding the American revolutionaries, which do you think had the greatest impact on their ability to complete a successful revolution? Why?
 (5)

Answers

(a) The French Revolution transformed into the Reign of Terror because there was no unity and discipline among the French people. The revolutionaries started beheading the members of aristocracy and dissidents in large numbers. The revolutionaries were not under the control of any central leadership.

- (b) American Revolution was easier to complete because Americans were united, their goals were defined and there were no hostile neighbouring countries to interfere in their affairs.
- (c) The greatest reason for the failure of French Revolution was lack of unity in the ranks of the revolutionaries. Soon after the revolution, infighting started among various factions. This changed the whole scenario and the French were unable to complete a successful revolution.
- (d) The greatest strength of American revolutionaries was that their goals were realistic and well-defined; they wanted only to overthrow the government, not to change the whole system. Moreover, they did not have to overthrow any king.

Experience has quite definitely shown that some reasons for holding a belief are much more likely to be justified by the event than others. It might naturally be supposed, for instance, that the best of all reasons for a belief was a strong conviction of certainty accompanying the belief. Experience, however, shows that this is not so, and that as a matter of fact, conviction by itself is more likely to mislead than it is to guarantee truth. On the other hand, lack of assurance and persistent hesitation to come to any belief whatever are an equally poor guarantee that the few beliefs which are arrived at are sound. Experience also shows that assertion, however long continued, although it is unfortunately with many people, an effective enough means of inducing belief, is not in any way a ground for holding it.

The method which has proved effective, as a matter of actual fact, in providing a firm foundation for belief wherever it has been capable of application, is what is usually called the scientific method. I firmly believe that the scientific method, although slow and never claiming to lead to complete truth, is the only method which in the long run will give satisfactory



foundations for beliefs. It consists in demanding facts as the only basis for conclusions, and in consistently and continuously testing any conclusions which may have been reached, against the test of new facts and, wherever possible, by the crucial test of experiment. It consists also in full publication of the evidence on which conclusions are based, so that other workers may be assisted in new researchers or enabled to develop their own interpretations and arrive at possibly very different conclusions.

There are, however, all sorts of occasions on which the scientific method is not applicable. That method involves slow testing, frequent suspension of judgment and restricted conclusions. The exigencies of everyday life, on the other hand, often make it necessary to act on a hasty balancing of admittedly incomplete evidence, to take immediate action, and to draw conclusions in advance of the evidence. It is also true that such an action will always be necessary, and necessary in respect of ever larger issues; and this in spite of the fact that one of the most important trends of civilization is to remove sphere after sphere of life out of the domain of such intuitive judgment into the domain of rigid calculation based on science. It is here that belief plays its most important role. When we cannot be certain, we must proceed in part by faith — faith not only in the validity of our own capacity of making judgments, but also in the existence of certain other realities, pre-eminently moral and spiritual realities. It has been said that faith consists in acting always on the nobler hypothesis; and though this definition is a trifle rhetorical, it embodies a seed of real truth.

Questions

- (a) Give the meaning of the underlined phrases as they are used in the passage. (4)
- (b) What justification does the author claim for his belief in the scientific method? (4)



- (c) Do you gather from the passage that conclusions reached by the scientific method should be considered final? Give reasons for your answer.

 (4)
- (d) In what circumstances, according to the author, is it necessary to abandon the scientific method? (4)
- (e) How does the basis of "intuitive judgment" differ from that of scientific decision? (4)

- (a) 1. Justified by the event: A belief based on an event
 - 2. An effective enough means of inducing belief: A solid reason for holding a belief
 - 3. Trends of civilization: Fashion and tendency of civilization
 - 4. On the nobler hypothesis: Holding beliefs on the basis of a noble grounds
- (b) According to the author, though the scientific method is slow and tentative yet it is the only satisfactory method for reaching conclusions. Its conclusions are sound because these are based on empirical evidence.
- (c) No, the author clearly states that conclusions reached through scientific method are not absolute and final. He says that a scientist is ready to change his conclusions in the light new discoveries.
- (d) According to the author, the scientific method can be abandoned when immediate decisions and actions are required, and there is no time to collect evidence and employ time-taking methods of science. So, when we have to take urgent decisions, it becomes necessary to abandon the scientific method.
- (e) Intuitive judgment is based on faith whereas scientific conclusions are based on rigid calculations and empirical evidence. There are certain spiritual and moral realities that are beyond the sphere of tangible facts.



The New Year is the time for resolutions. Mentally, at least most of us could compile formidable lists of 'do's and 'don'ts'. The same old favourites recur year in and year out with the children, do a thousand and one job about the house, be nice to people we do not like, drive carefully, and take the dog for a walk every day. Past experience has taught us that certain accomplishments are beyond attainment. If we remain deep-rooted liars, it is only because we have so often experienced the frustration that results from failure.

Most of us fail in our efforts at self-improvement because our schemes are too ambitious and we never have time to carry them out. We also make the fundamental error of announcing our resolution to everybody so that we look even more foolish when we slip back into our bad old ways. Aware of these pitfalls, this year I attempted to keep my resolution to myself. I limited myself to two modest ambitions, to do physical exercise every morning and to read more in the evening. An overnight party on New Year's Eve provided me with a good excuse for not carrying out either of these new resolutions on the first day of the year, but on the second, I applied myself assiduously to the task.

The daily exercise lasted only eleven minutes and I proposed to do them early in the morning before anyone had got up. The self-discipline required to drag myself out of bed eleven minutes earlier than usual was considerable. Nevertheless, I managed to creep down into the living room for two days before anyone found me out. After jumping about in the carpet and twisted the human frame into uncomfortable positions, I sat down at the breakfast table in an exhausted condition. It was this that betrayed me. The next morning the whole family trooped into watch the performance. That was really unsettling but I fended off the taunts and jibes of the family good humouredly and soon everybody got used to the idea. However, my enthusiasm waned, the time I spent at exercises gradually diminished. Little



by little, the eleven minutes fell to zero. By January 10th I was back to where I had started from. I argued that if I spent less time exhausting myself at exercises in the morning, I would keep my mind fresh for reading when I got home from work. Resisting the hypnotizing effect of television, I sat in my room for a few evenings with my eyes glued to a book. One night, however, feeling cold and lonely, I went downstairs and sat in front of the television pretending to read. That proved to be my undoing, for I soon got back to the old bad habit of dozing off in front of the screen. I still haven't given up my resolution to do more reading. In fact, I have just bought a book entitled 'How to Read a Thousand Words a Minute'. Perhaps it will solve my problem, but I just have not had time to read it.

Questions

- (a) Why most of us fail in our efforts for self-improvement? (5)
- (b) Why is it a basic mistake to announce our resolution to everybody? (5)
- (c) Why did the writer not carry out his resolution on New Year's Day? (5)
- (d) Find out the words in the above passage which convey the similar meaning to the following: (5)
 - 1. Intimidating
- 2. Peril
- 3. Dwindle

4. Repel

5. Barb

- (a) According to the writer most of us fail in our efforts at selfimprovement because the plans and goals that we set are too ambitious to be carried out.
- (b) It is always unwise to make one's resolutions public because one has to cut a sorry figure in case of failure to change oneself. Hence, it is better to keep one's resolution to oneself.
- (c) The writer made a resolution that he would take exercise daily in the morning but he could not carry it out on the very first day of the year because of an overnight party on New Year's Eve.



- (e) 1. Intimidating (formidable)
 - 3. Dwindle (waned)
 - 5. Barb (gibe)

- 2. Peril (pitfalls)
- 4. Repel (fended off)

Education ought to teach us how to be in love always and what to be in love with. The great things of history have been done by the great lovers; by the saints, men of science and artists, and the problem of civilization is to give everyman a chance of being a saint, a man of science or an artist. But this problem cannot be attempted, much less solved, unless men desire to be saints, men of science and artists. And if they are to desire that continuously and consciously, they must be taught what it means to be these. We think of man of science or the artist, if not of the saint, as a being with peculiar gifts, not as one who exercises, more precisely and incessantly perhaps, activities, which we all ought to exercise. It is a commonplace now that art has ebbed away out of our ordinary life, out of all the things which we use, and that it is practised no longer by workmen but only by a few painters and sculptors. That has happened because we no longer recognize the aesthetic activity of the spirit, so common to all men. We do not know that when a man makes anything, he ought to make it beautiful for the sake of doing so, and that when a man buys anything he ought to demand beauty in it for the sake of beauty. We think of beauty if we think of it at all, as a mere source of pleasure, and therefore it means to us ornament, added to things for which we can pay extra as we choose. However, beauty is not an ornament to life, or to the things made by man. It is an essential part of both. The aesthetic activity, when it reveals itself in things made by men, reveals itself in design, just as it reveals itself in the design of all natural things. It shapes objects as the moral activity shapes actions, and we ought to recognize it in the objects and value it, as we recognize and value moral activity in actions. And as actions empty of the moral activity are distasteful to us, so should objects be that are empty of the aesthetic activity. But this is not so with most of us. We do not value it; do not even recognize it,



or the lack of it, in the work of others. The artist, of whatever kind, is a man so much aware of the beauty of the universe that he must impart the same beauty to whatever he makes. He has exercised his aesthetic activity in the discovery of the beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in that relation in his own work, whatever it may be. And just as he sees that relation for its own sake, so he produces it for its own sake and satisfies the desire of his spirit in doing so. And we should value his work; we should desire that relation in all things made by man, if we too have the habit of seeing that relation in the universe, and if we knew that, when we see it, we are exercising an activity of the spirit and satisfying a spiritual desire. And we should know that work without beauty means unsatisfied spiritual desire in the worker; that it is waste of life and common evil and danger, like thought without truth, or action without righteousness.

Questions

- (a) What has been lamented in the text? (4)
- (b) What is the difference between an ordinary man and an artist? (4)
- (c) How can we make our lives beautiful and charming? (4)
- (d) What does the writer actually mean when he says, "Beauty is not an ornament to life? (4)
- (e) Do art and beauty affect our practical life and morals?

 Justify whether you agree or disagree. (4)

- (a) The author laments that the element of beauty has disappeared from the lives of common people and it has been limited only to the works of artists, scientists and saints. It is unfortunate that common people and workmen are unaware that aesthetics is an essential part of life, not just the prerogative of the few chosen people. The fact is that aesthetic activity is common to all human beings.
- (b) The difference between ordinary people and artists is that the artists value beauty as a principle of life and practise it on regular basis. It is not that they are endowed with some

- exceptional quality. All human beings possess the capacity to appreciate beauty but the artists use this ability with greater concentration and consistency.
- (c) We can make our lives beautiful and charming by realizing the importance of aesthetic aspect in all the activities of life. We must value the principle of beauty in everything we do. This would add charm to our lives.
- (d) By this expression the writer means to say that beauty is not just an additional feature or a mere superficial decoration. Rather, he believes that beauty is an inseparable component of life- not a mere decoration but the very essence of life.
- (e) Art and aesthetics deeply influence our lives. They are not just sources of sensuous pleasure but do give us spiritual satisfaction as well. Discovering beauty in all things, made by man or nature, is a spiritual activity. Life without beauty will be spiritually barren and work without beauty will be dangerous and immoral. I agree with the author that a spiritually dissatisfied life is immoral.

The third great defect of our civilization is that it does not know what to do with its knowledge. Science has given us powers fit for the gods, yet we use them like small children. For example, we do not know how to manage our machines. Machines were made to be man's servants; yet he has grown so dependent on them that they are in a fair way to become his master. Already most men spend most of their lives looking after and waiting upon machines. And the machines are very stern masters. They must be fed with coal, and given petrol to drink, and oil to wash with, and they must be kept at the right temperature. And if they do not get their meals when they expect them, they grow sulky and refuse to work, or burst with rage, and blow up, and spread ruin and destruction all around them. So we have to wait upon them very attentively and do all that we can to keep them in a good temper. Already we find it difficult either to work or play



without the machines, and a time may come when they will rule us altogether, just as we rule the animals.

And this brings me to the point at which I asked, "What do we do with all the time which the machines have saved for us, and the new energy they have given us?" On the whole, it must be admitted, we do very little. For the most part we use our time and energy to make more and better machines; but more and better machines will only give us still more time and still more energy, and what are we to do with them? The answer, I think, is that we should try to become mere civilized. For the machines themselves, and the power which the machines have given us, are not civilization but aids to civilization. But you will remember that we agreed at the beginning that being civilized meant making and linking beautiful things. Thinking freely, and living rightly and maintaining justice equally between man and man. Man has a better chance today to do these things than he ever had before; he has more time, more energy, less to fear and less to fight against. If he will give his time and energy which his machines have won for him to making more beautiful things, to finding out more and more about the universe, to removing the causes of quarrels between nations, to discovering bow to prevent poverty, then I think our civilization would undoubtedly be the greater, as it would be the more lasting than there has ever been.

Questions

- (a) Instead of making machines our servants, the author says they have become our masters. In what sense has this come about?

 (4)
- (b) The use of machines has secured for us more free time and more energy. But the author says that this has been a curse rather than a blessing. Why?
 (4)
- (c) What exactly is the meaning of 'civilization'? Do you agree with the author's views? (4)
- (d) 'Making more beautiful things' what does this expression mean? Make a list of the beautiful things that you would like to make and how you would make them. (4)



(e) Mention some plans you may have to prevent poverty in the world. Who would receive your most particular attention, and why?

(4)

- (a) Machines have become our masters because our dependence on them has grown to such an extent that many of us lead our entire lives looking after and waiting upon machines. We have to work hard, first for buying machines and then for maintaining them.
- (b) The author feels that machines have become a curse rather than a blessing. The reason in his opinion being that machines have afforded modern man a lot of free time but he is using this time in maintaining the existing machines and inventing new ones. The author laments that the time and energy saved through machines is not being used in the service of humanity and civilization.
- (c) Civilization means advanced level of social organization that works for human welfare and ensures peaceful coexistence. The author rightly points out that civilization means making more and more beautiful things, discovering further facts about the universe, removing the causes of conflicts between nations and finding ways to prevent poverty.
- (d) By 'making more beautiful things', the author means things that may please the aesthetic sense of a person and provide him with an opportunity to be closer to the nature. Beautiful things include love, leisure, justice, equality and discovering the universe.
- (e) Poverty in the world can be prevented by employing more humans and fewer machines in work. The fruits of industrialization must be shared with the poor by making workers partners in profit. We need to focus on the less privileged sections of the society and to take steps to include them in the mainstream life. Poverty can be overcome through the concept of welfare state.

When I returned to the common the sun was setting. The crowd about the pit had increased, and stood out black against the lemon yellow of the sky-a couple of hundred people, perhaps. There were raised voices, and some sort of struggle appeared to be going on about the pit. Strange imaginings passed through my mind. As I drew nearer I heard Stent's voice: "Keep back! Keep back!" A boy came running towards me. "It's movin'," he said to me as he passed; "it's screwin' and screwin' out. I don't like it. I'm goin' home, I am." I went on to the crowd. There were really, I should think, two or three hundred people elbowing and jostling one another, the one or two ladies there being by no means the least active. "He's fallen in the pit!" cried someone. "Keep back!" said several. The crowd swayed a little, and I elbowed my way through. Everyone seemed greatly excited. I heard a peculiar humming sound from the pit. "I say!" said Ogilvy. "Help keep these idiots back. We don't know what's in the confounded thing, you know!" I saw a young man, a shop assistant in Woking I believe he was, standing on the cylinder and trying to scramble out of the hole again. The crowd had pushed him in. The end of the cylinder was being screwed out from within. Nearly two feet of shining screw projected. Somebody blundered against me, and I narrowly missed being pitched onto the top of the screw. I turned, and as I did so the screw must have come out, for the lid of the cylinder fell upon the gravel with a ringing concussion. I stuck my elbow into the person behind me, and turned my head towards the Thing again. For a moment that circular cavity seemed perfectly black. I had the sunset in my eyes. I think everyone expected to see a man emerge-possibly something a little unlike us terrestrial men, but in all essentials a man. I know I did. But, looking, I presently saw something stirring within the shadow: greyish billowy movements, one above another, and then two luminous diskslike eyes. Then something resembling a little grey snake, about the thickness of a walking stick, coiled up out of the writhing middle, and wriggled in the air towards me-and then another. A sudden chill came over me. There was a loud shriek from a



woman behind. I half turned, keeping my eyes fixed upon the cylinder still, from which other tentacles were now projecting, and began pushing my way back from the edge of the pit. I saw astonishment giving place to horror on the faces of the people about me. I heard inarticulate exclamations on all sides. There was a general movement backwards. I saw the shopman struggling still on the edge of the pit. I found myself alone, and saw the people on the other side of the pit running off, Stent among them. I looked again at the cylinder and ungovernable terror gripped me. I stood petrified and staring. A big greyish rounded bulk, the size, perhaps, of a bear, was rising slowly and painfully out of the cylinder. As it bulged up and caught the light, it glistened like wet leather. Two large dark-coloured eyes were regarding me steadfastly. The mass that framed them, the head of the thing, was rounded, and had, one might say, a face. There was a mouth under the eyes, the lipless brim of which quivered and panted, and dropped saliva. The whole creature heaved and pulsated convulsively. A lank tentacular appendage gripped the edge of the cylinder, another swayed in the air. Those who have never seen a living Martian can scarcely imagine the strange horror of its appearance. The peculiar Vshaped mouth with its pointed upper lip, the absence of brow ridges, the absence of a chin beneath the wedge like lower lip, the incessant quivering of this mouth, the Gorgon groups of tentacles, the tumultuous breathing of the lungs in a strange atmosphere, the evident heaviness and painfulness of movement due to the greater gravitational energy of the earth above all, the extraordinary intensity of the immense eyes-were at once vital, intense, inhuman, crippled and monstrous. There was something fungcid in the oily brown skin, something in the clumsy deliberation of the tedious movements unspeakably nasty. Even at this first encounter, this first glimpse, I was overcome with disgust and dread.

Questions

- What leads us to believe that this passage is from a science fiction story?
- 2. How was the crowd behaving?



3.	Why did the mood of the crowd alter?	(4)
4.	What was the narrator's initial reaction to the "Thing"?	(4)
	Why did the writer feel disgusted?	(4)

Answers

1. The situation described in this passage is not real. It is the product of pure fantasy. The "thing" in it is not found in the real world. It is a strange creature with unusual and horrible features. All this shows that this passage is from a science fiction story.

The crowd was intensely excited and curious to know what 2. was there in the pit. The suspense was unbearable for the people gathered around the pit. They were pushing each

other to see into the pit.

In the beginning, the people were excited and curious to see 3. the "creature in the pit." When they had the first glimpse of the "thing," they were horrified because the thing was extremely repulsive, ugly and frightening. They feared that the thing might attack them. This changed their mood and they ran away from the pit.

The initial reaction of the narrator was that, seeing the pit and fearing the presence of some horrible creature in it, he was imagining strange things. Driven by curiosity, he

pushed through the crowd to reach nearer the pit.

On seeing the ugly face of the "thing", he too was horrified like the men who were running away from the pit. He, however, stood there alone.

The writer felt disgusted when he saw the creature's face 5. because its features were extremely bizarre, odd, strange, ugly and horrifying.

CSS-2020

Globalization is viewed by its proponents as a process of cementing economic, cultural and political bonds between peoples of different countries of the world. One may regard it as a process by which they are welded into a single world society, to be termed as global society. It means internationalization of production and labour leading to integration of economies of



developing and developed countries into global economy. To quote Rosaberth M. Kanter, "The world is becoming a global shopping mall in which ideas and products are available everywhere at the same time."

Globalization is a natural outcome of computer networking and electronic mass communication. Information technology has made it possible for nations of the world to contact one another beyond their national borders. Besides, globalization is also promoted through the growth and proliferation of multinational companies and corporations that operate as transporter networks. Anyhow the flow of capital technology and labour across the borders of countries has accentuated the process of globalization.

Deregulation, liberalism and privatization being assiduously pursued in the developing countries are some other manifestations of globalization. These countries are opening their economies to follow these trends. The size of the public sector is shrinking for the private sector to assume an increasingly important role in the economic development of the Third World countries. The downsizing of the public sector is in line with the spirit of market economy. This is suggested as a measure to cover up their fiscal deficit.

Questions

1.	Define globalization.		(4)
	What is electronic mass communication?		(4)
	What does the term Third World denote?		(4)
	What is privatization?		(4)
	Explain 'liberalism' in the above context.	7	(4)

- Globalization is the connection of different parts of the world resulting in the expansion of international cultural, economic, and political activities. It is the movement and integration of goods and people among different countries.
- 2. Electronic mass communication is the process of communicating with others using electronic means and information communication technology tools like email,

- social media newsgroups, chat rooms, video conferencing, instant messaging, phone and fax.
- 3. The term 'Third World' denotes underdeveloped and developing countries, especially from Asia and Africa. It encompassed all countries that were not actively aligned with either side in the Cold War and these were often impoverished former European colonies, and included nearly all the nations of Africa, the Middle East, Latin America and Asia.
- 4. The transfer of ownership, property or business from the government to the private sector is termed privatization. The government ceases to be the owner of the entity or business. It is a manifestation of today's free-market economy.
- 5. Liberalism, in the above context, is the opening up of countries to the trends of globalization. The notions of privatization and free market are important ingredients of this ideology in the field of economy.

In its response to 9/11, America has shown itself to be not only a hyperpower but increasingly assertive and ready to use its dominance as a hyperpower. After declaring a War on Terrorism, America has led two conventional wars, in Afghanistan and Iraq, demonstrating its overwhelmingly awesome military might. But these campaigns reveal something more: America's willingness to have recourse to arms as appropriate and legitimate means to secure its interests and bolster its security. It has set forth a new doctrine: the right of pre-emptive strike when it considers its security, and therefore its national interests, to be at risk. The essence of this doctrine is the real meaning of hyperpower.

Prime Minister Tony Blair has consistently argued that the only option in the face of hyperpower is to offer wise counsel. But increasingly this is a course that governments and people across the world have refused. The mobilisation for war against Iraq split the United Nations and provoked the largest anti-war demonstrations the world has ever seen. And through it all, America maintained its determination to wage war alone if necessary and not to be counselled by the concerns of supposedly



allied governments when they faithfully represented the wishes of their electorates. Rather than engaging in debate, the American government expressed its exasperation. The influential new breed of neoconservative radio and television hosts went much further. They acted as ringmasters for outpourings of public scorn that saw French fries renamed 'freedom fries' and moves to boycott French and German produce across America. If one sound-bite can capture a mood, then perhaps it would be Fox News' Bill O' Reilly. At the height of the tension over a second Security Council resolution to legitimate war in Iraq, Mr O'Reilly told his viewers that the bottom line was security, the security of his family, and in that matter 'There's no moral equivalence between the US and Belgium'. It is, in effect, the ethos of hyperpower articulated and made manifest in the public domain of 24-hour talk. And America's willingness to prosecute war has raised innumerable questions about how it engages with other countries. Afghanistan has seen the removal of the Taliban. But there are no official statistics on the number of innocent civilians dead and injured to achieve that security objective. The people of Afghanistan have witnessed a descent into the chaos that preceded the Tarrival of the Taliban, a country administered not by a new era of democracy under the tutelage of the hyperpower, but merely by the return of the warlords. Beyond Kabul, much of the country remains too insecure for any meaningful efforts at reconstruction and there is enormous difficulty in bringing relief aid to the rural population.

Questions

- Why does the doctrine of power set by neo-imperial America deny space to counselling? (4)
- 2. What is the essence of 'moral equivalence' whereas War has no moral justification? (4)
- 3. Why do countries occupied and under the tutelage of hyperpower have no peace? (4)
- Arguably Europe and hyperpower US are at cross purposes over the concept of war. Are they? Why?
- 5. What Tony Blair meant by 'wise counsel', and did it prevail? (4)



Answers

- 1. There is no space for counselling because America thinks that it is a hyperpower, and can take decisions at its own when its security and national interests are at stake. It uses the doctrine of pre-emptive strike as a justification for attacking the hostile countries.
- Whenever America launches an offensive against any 'hostile' country, it claims that the target country was planning to harm American. The U.S. refused to listen to Belgium's proposal. The question is how can a nation that stands nowhere against the military might of America can harm it. Would it be morally justified to attack such a country that cannot even defend itself? This is the essence of the term "moral equivalence".
- 3. The countries occupied and under the tutelage of US ultimately fall to chaos and violence. Afghanistan is a glaring example. The US tries to place puppet governments in the occupied lands but they have no control over the whole country. The warlords like Taliban and other factions return to fill the vacuum after the withdrawal and create unrest.
- 4. European nations disagree with the US doctrine of war and do not want to support it because their voters do not like to participate in war. The European leaders have to respect the sentiments of the electorates.
- 5. By 'wise counsel' Tony Blair meant advising the US not to attack Iraq, Afghanistan and other countries. However, the US did not listen to this advice.



CHAPTER 20

UNSOLVED PASSAGES FOR PRACTICE

PASSAGE 1

Teaching, more even than most other professions, has been transformed during the last hundred years from a small, highly skilled profession concerned, with a minority of the population, to a large and important branch of the public service, the profession has a great and honorable tradition, extending from the dawn of history until recent times, but any teacher in the modern world who allows himself to be inspired by the ideal of his function to teach what he thinks, but, to instill such beliefs and prejudices as are thought useful by his explorers. In former days a teacher was expected to be a man of exceptional knowledge or wisdom, to whose words men would do well to attend. In antiquity, teachers were not an organized profession, and no control was exercised over what they taught. It is true that they were often punished afterwards for their subversive doctrines. Socrates was put to death and Plato is said to have been thrown into prison, but such incidents did not interfere with the spread of their doctrines. Any man who has the genuine impulse of the teacher will be more anxious to survive in his books than in the flesh. A feeling of intellectual independence is essential to the proper fulfillment of the teacher's functions, since it is his business to instill knowledge and reasonableness into the process of forming public opinion.

In our more highly organized world we face a problem. Something called education is given to everybody, usually by the state. The teacher has thus become, in the vast majority of cases, a civil servant obliged to carry out the best of men who have not his learning, who have no experience of dealing with



the young, and whose only attitude towards education is that of the propagandist.

Questions

- (a) What change has occurred in the profession of teaching during the last hundred years? (7)
- (b) What do you consider to be the basic functions of a teacher in the olden days? (7)
- (c) What handicaps does modern teacher face as compared to the teachers in the olden days? (6)

PASSAGE 2

Heads of government attending the London economic summit will have no excuses if they fail to curb the level of arms exports. A new definitive study by the International Monetary Fund, not generally known, for its liberal views, makes it plain that high levels of arms spending in some developing countries have retorted social programmes, economic development projects and the private sector; the latter an issue with which the seven richest market economies can identity.

The IMF, however, pick out 10 consistent offenders among developing countries which spend more than 15 percent of their GDP on the military, they are: Israel, Angola, Oman, Yemen, Jordan, Saudi Arabia, Iraq, Syria, Egypt and Libya. Employing some unusually forceful language the Fund says: High levels of military expenditure certainly led to low growth and domestic economic hardship in some countries by diverting funds from social programmes, economic development projects and the private social sector.

The study poses a couple of other serious problems for the summit. It shows for instance, that military expenditure is very sensitive to financial constraints. Thus, if countries are deprived of resources then they are forced to cut back on armaments.



Questions

- (a) What are the heads of government doing at the summit? (4)
- (b) What are the findings of the new study? (4)
- (c) How does military expenditure affect domestic economy of a country and in what ways? (4)
- (d) What is the relationship between spending and economic growth? (4)
- (e) How military expenditure is related resources? (4)

PASSAGE 3

A political community may be viewed as a group of people living together under a common regime, with a common set of authorities to make important decisions for the group as a whole. To the extent that the regime is legitimate, we would further specify that the people have internalized a common set of rules. Given the predominately achievement-oriented norms which seem to be a necessary concomitant of industrial society, these rules must apply equally to the entire population or precisely those criteria (e.g. language) which are basis for blocking individual social mobility, can become the basis for cleavage which threatens the disintegration of the political community.

Among post-tribal multilingual populations where the masses are illiterate, generally unaware of national events, and have low expectations of social and economic mobility, the problem is largely irrelevant, even if such populations have a linguistically distinct elite group. In contrast, when the general population of a society is going through the early stages of social mobilization, language group conflicts seem particularly likely to occur; they may develop animosities, which take on a life of their own and persist beyond the situation, which gave rise to them. The degree to which this happens may be significantly affected by the type of policy which the government adopts during the transitional period.



The likelihood that linguistic division will lead to political conflict is particularly great when the language cleavages are linked with the presence of a dominant group which blocks the social mobility of members of a subordinate group, partly, at least, on the basis of language factors. Where a dominant group holds the positions of power at the head of the major bureaucracies in a modern society, and gives preference in recruitment to those who speak the dominant language, any submerged group has the options of assimilation, non-mobility or group resistance. If an individual is overwhelmed numerically or psychologically by the dominant language, if his group is proportionately too small to maintain a self-contained community within the society, assimilation usually occurs. In contrast, if one is part of a numerous or geographically concentrated minority group, assimilation is more difficult and is more likely to seem unreasonable. If the group is numerous and mobilized political resistance is likely.

Questions

(a)	A political community is identified as a group of pe who have three things in common: What are they?	ople (2)
(b)	Why are the rules important?	(2)
(c)	Give another word or paraphrase for:	(2)
	(i) Cleavage; (ii) Disintegration.	
(d)	In the second paragraph the authors distinguished between two types of society: What are they?	shed (2)
(e)	What problem is irrelevant to the first type?	(2)
(f)	What is likely to happen to the second?	(2)
(g)	When will language create political conflict?	(2)
(h)	What is assimilation and when does it occur?	(2)
(i)	When does group resistance occur?	(2)
(i)	Give the opposite of the term "dominant group" used in text.	the (2)

PASSAGE 4

In countless other places, companies locating overseas are causing environmental harm. Japan has come in for heavy criticism from environmentalists in Southeast Asia for allegedly locating extremely harmful processes abroad because they no longer can pass environmental muster at home. A Malaysian subsidiary of the Mitsubishi Kasei Corp. was forced by court order to close after years of protests by local residents that the plant's dumping of radioactive thorium was to blame for unusually high leukemia rates in the region. Several multinational corporations operating in South Africa, including local subsidiaries of the Bayer Pharmaceuticals concern and a Duracell battery plant, have been implicated by local environmentalists in toxic catastrophes that they believe have caused cancer and other severe health problems among workers.

Despite the threats, international markets also help diffuse many environmentally helpful products around the world. Trade in pollution control technologies is on the rise, particularly as environmental laws are strengthened in developing countries. International trade also can put pressure on companies to match the environmental immolations of their international competitors, as in the U.S. industry's response to Japan's advances in fuel efficiency.

Meanwhile, there are indications that contrary to some people's expectations, being open to foreign investment can help prevent the creation of pollution havens, rather than cause them. Research by Nancy Birds and David Wheeler of the World Bank found the dirty industries developed faster in Latin American economies relatively inhospitable to foreign investment than in open ones. Another World Bank study looked at the rates at which 60 different countries adopted a cleaner pulping technology and concluded that the new technology made its way to nations open to foreign investment far more rapidly than to those closed to it.



The authors of these studies suggest several possible explanations for such trends. For one, closed economies protect capital-intensive and pollution-intensive industries in situations where low-cost labour otherwise, would have been drawn to less polluting industries. Second, companies trying to sell their goods in industrial countries need to please the growing number of "green 1 consumers" there. Finally, the equipment used by multinationals tends to be newer and cleaner than that employed by national industries.

Questions

(a)	Why is Japan under heavy criticism?
(b)	What did the court decree in Malaysia? And why? (2)
(c)	How does a certain industry cause cancer to the local residents? (2)
(d)	What could be the role of international markets in controlling pollution? (2)
(e)	What is a "pollution haven"? (2)
(f)	What does the research by Nancy Birds and David Wheeler say? (2)
(g)	What does "the other study" by World Bank reveal? (2)
(h)	Who is a "green consumer"? (2)
(i)	How do you explain capital "intensive and pollution intensive"? (2)
(j)	How can we save the local residents from the pollution hazards?

PASSAGE 5

Do we realize the extent to which the modern world relies for its opinions on public utterances and the Press? Do we realize how completely we are all in the power of report? Any little lie or exaggerated sentiment uttered by one with a bee in his bonnet, with a principle or an end to serve, can, if cleverly expressed and



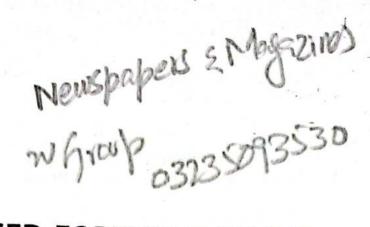
distributed, distort the view of thousands, sometimes of millions. Any willful suppression of truth for party or personal ends can so falsify our vision of things as to plunge us into endless cruelties and follies. Honesty of thought and speech and written word is a jewel and they who curb prejudice and seek honourably to know and speak the truth are the only true builders of a better life. But what a dull world if we can't chatter and write irresponsibly, can't slop over with hatred or pursue our own ends without scruple! To be tied to the apron strings of truth, or coiffed with the nightcap of silence; who in this age of cheap ink and oratory, will submit to such a fate?

Report, I would almost say, now rules the world and holds the face of man on the sayings of its many tongues. If the good sense of mankind cannot somehow restrain utterance and cleanse report, democracy, so highly vaunted, will not save us; and all the glib words of promise spoken might as well have lain unuttered in the throats of orators. We are always in peril under Democracy of taking the line of least resistance and immediate material profit. The gentlemen, for instance, whoever he was, who first discovered that he could sell his papers better by undercutting the standard of his rivals, and appealing to the lower tastes of the public under the flag of that convenient expression 'what the public wants' made a most evil discovery. The Press is for the most part in the hands of men who know what is good and right. It can be a great agency for levelling up. But whether it is so or not, one continually hears is doubted. There ought to be no room for doubt in any of our minds that the Press is on the side of the angels.

Questions

- (a) Suggest an appropriate title for the passage. (5)
- (b) Choose FIVE of the following words, and give for each another word, or phrase, of similar meaning which might be used to replace the word in the passage: Utterances, Falsify, Unuttered, Glib, Levelling up.

- (c) What can plunge us into miseries?
- (d) Explain what is meant by any THREE of the following phrases as used in the passage:
 - (i) With a principle or an end to serve.
 - (ii) This age of cheap ink and oratory.
 - (iii) Undercutting the standard.
 - (iv) On the side of the angles.



CHAPTER 21

COMMONLY USED FOREIGN PHRASES

Here are some foreign phrases frequently used by writers. Knowing their meaning will facilitate your understanding of the passages.

ad infinitum: For indefinite period, endlessly, forever

Death is a reality; no one can stay in this world ad infinitum.

ad hoc: For a specific period

This is only an ad hoc arrangement; we hope to find a permanent solution soon.

alma matter: Place where someone is educated Government College Lahore was the alma matter of Allama Iqbal.

alpha and omega: The beginning and the end; the entirety of something

God is the alpha and omega of this universe. OR This book covers the alpha and omega of précis writing.

alter ego: *One's other self; a close friend or associate*Over the years the secretary has become the alter ego of his boss.

billet-doux: Love letter

On his wedding day, he surprisingly received a billet-doux from his former girlfriend.

blitz: Destroyed by aerial bombing

Taliban hid-outs were destroyed during a US air force blitz in

Afghanistan. OR

Microsoft unleashed a marketing blitz to promote their new product.

bona fide and bona fides: Authentic

This is not a bona fide piece of information. OR

You will have to prove your bona fides (credentials) for joining this club.)

carte olanche: Total freedom to act
Unfortunately the dictators in our country had carte blanche to
make amendments in the constitution.

coup de grace: A decisive event with negative consequences like the shot delivered to the head of a prisoner after he had faced a firing squad. The financial scandal dealt a coup de grace to his political career.

de facto: In fact, factually
Although man is considered powerful in our society yet woman is the de facto family head.

en block: All together Independent MNAs joined the majority party en block.

en masse: In a large group
The Indian fans left the stadium en masse when M. S. Dhoni got
out at zero.

ex officio: By virtue of one's office
The president of Pakistan becomes the commander-in-chief of the military forces ex officio.

ex parte: Courts sometimes take ex parte decisions when one of the two parties (usually the victim) is not present or not represented through a lawyer. The court had to take ex parte decision when the petitioner did not appear despite several notices.

facsimile: An exact copy of something
A facsimile edition of Oxford Dictionary has been published in India.

fait accompli: An established fact. A thing that has already been decided, with no option but to accept it

Government presented the bill in the parliament as a fate accompli, without any consultation and discussion. OR

With five top batsmen out for just 40 runs, our team's defeat is a fate accompli.

genre: *Kind type, style; especially in art and literature.* Science fiction is a relatively new genre of literature.



impasse: Blind alley, position from where there is no way out, standstill

Peace talks between Pakistan and India have reached an impasse once again.

ipso facto: By the very fact
Terrorist attack is ipso facto a security lapse. OR
His silence is ipso facto confession of his guilt.

laissez faire: No government interference in with the individual's businesses, freedom to earn as much as one can. In socialism there no concept of laissez faire as economy is under the state control.

lingua franca: A common language Urdu is has become a lingua franca of Pakistan as it is understood in all the provinces.

prima facie: At first sight, on the face of it, apparently Prima facie, corruption charges against him are true. OR Prima facie he is not guilty in this case.

par excellence: A very good example of some quality He is a teacher par excellence.

persona non grata: A person, especially a diplomat, who is unacceptable and not welcome because of his conduct
The government has declared the Indian ambassador a persona non grata and ordered him to leave the country.

pros and cons: Reasons for and against
Before launching this project we must discuss its pros and cons.

mores: Customs and manners of a particular society
Social mores of tribal areas do not allow men and women to
meet before marriage.

modus operandi: Method of operating I agree with your plan but I have reservations about your modus operandi.

naïve: *Simple, immature, artless person*She is too naïve to judge the hypocrisy of people.

quantum: Physical quantity
The quantum of corruption by our politicians is unbelievable.

raison d'être: Reason for being

Two Nation Theory was the raison d'être for the creation of Pakistan.

sine die: Without a day being appointed, indefinitely

The session of the National Assembly was adjourned sine die.

status quo: The existing condition

Rightist parties do not like change and want to maintain the status quo.

ultra vires: Beyond ones authority, illegal, unwarranted The prison term awarded by NAB court was suspended by the Supreme Court for being Ultra Vires.

vendetta: Private revenge

The politician claimed that corruption cases against him were nothing but a personal vendetta.

verbatim: Using exactly the same words I have reproduced his speech verbatim without changing a single word.

volte face: A sudden and complete change

The Opposition leader surprised all when he made a dramatic volte-face by withdrawing the resolution at the last moment.

CHAPTER 22

ONE-WORD SUBSTITUTION

Abdicate: To relinquish formally a high office or responsibility

Aborigines: The people found in a country at the time of the

earliest known settlement

Abrogate: To do away with a rule, to annul a law

Accelerate: To make more rapid in speed

Acclimatize: To accustom oneself to a foreign climate, new

environment

Aggravate: To increase the gravity of an offence or the intensity

of a disease

Agnostic: One who believes that there is no proof of the existence of God but does not deny the possibility that God exists

Agoraphobia: Dread of public places

Alimony: An allowance for support made under court order to a divorced person by the former spouse

Altruism: Unselfish concern for the welfare of others; selflessness

Amateur: A person who engages in an art, a science, a study, or an athletic activity as a pastime rather than as a profession

Amphibians: Animals that can survive both on land and sea

Anarchist: A person who is out to destroy all the order in society

Annihilate: To completely destroy, render something out of existence

Anomaly: Deviation or departure from common rule or standard



Antagonist: One who opposes and contends against another; an adversary

Anthology: Collection of literary pieces, such as poems, short stories, or plays

Antiquity: Belonging to the past

Apostate: One who abandons his religious faith, renegade, defector

Aquarium: A tank for fish or water-plants

Aquatic: Animals that live in water

Arbitrator: A person chosen by quarrelling parties to settle their dispute

Aristocracy: A hereditary ruling class; nobility, elite

Ascetic: A person who renounces the world and devotes himself to a strictly pious life

Assimilate: To absorb, incorporate

Atheist: A man who does not believe in the existence of God or in life hereafter

Attenuate: To sooth, ease a harsh expression or situation, calm down

Audible: That can be heard

Autobiography: The life history of a man written by himself

Autocracy: Government by one man

Aviary: A place where birds are kept

Bellicose: A man who is fond of fighting

Belligerent: Nations engaged in war

Bibliophile: One who is a great lover of books

Bicameral: Composed of or based on two legislative chambers

Biennial: That which happens once in two years

Biennium: A two years period

Bigamy: The practice of having two wives at a time

Bigot: A man with narrow and prejudiced religious views



Bilingual: People who speak two languages

Blasphemy: The act of talking impiously about sacred things

Blistering: Intensely hot

Blonde: A woman with skin and hair of golden-brown colour

Brunette: A woman with dark skin and brown hair

Bureaucracy: Administration of a government chiefly through bureaus or departments staffed with non-elected officials; the departments and their officials as a group

Cacophony: A disagreeable vocal sound

Callous: A mind insensible to kind thought or sympathetic feelings

Calumniate: To cast slander on a person

Carnivore: Flesh eater

Casting vote: The vote of a presiding officer in an assembly or council, given to break a tie.

Catastrophe: A great, often sudden calamity

Celibacy: The state of being without a wife

Censorious: A man who is always inclined to find fault

Chaos: A condition or place of great disorder or confusion

Circumlocution: A roundabout way of speaking, not straight talk

Coerce: To impel a person to do a thing by force

Collaborator: One who attempts a task jointly with another (such tasks as the writing of a book or starting an enterprise)

Colleagues: Men who work in the same department of an office etc.

Colonialism: The principle or the practice in which a powerful country rules a weaker one and establishes its own trade and culture there

Colossus: A huge statue

Compatriot: Belonging to the same country and having the same interest and feelings



Consummate: To finish by completing what was intended

Contagious: Transmission by direct or indirect physical contact

Contemporary: Belonging to the same period of time

Contiguous: Adjacent, Neighbouring (countries, etc.)

Contumacy: Willful and persistent resistance to lawful authority

Cosmopolitan: Pertinent or common to the whole world

Credulous: One who is very simple and who easily believes

whatever is told

Cutlery: Knives, forks, etc.

Cynic: One who thinks that human nature is essentially evil

Defame: To utter slanderous words with a view to injuring a man's

reputation

Delegate: To give one's authority to another

Deliberate: To carefully think about a matter

Deprecate: To express disapproval of

Depreciate: To lower the value of

Desecrate: To deprive (a thing) of its sacred character

Digress: To deviate from the point at issue or topic of discussion

Diplomacy: The art practiced by statesmen and ambassadors

Dotage: Extreme old age when a man often behaves like a fool

Dogmatic: Having rigid, inflexible and fixed beliefs

Drought: Want of rain and water

Eccentric: A man of unusual and strange habits

Edible: A thing that is fit to be eaten

Effeminate: The man who behaves or looks like a woman

Efficacious: A plan, which will produce the intended effect

Egoist: A lover of oneself, self obsessed, gives excessive

importance to himself

Elaborate: To work out in all its details, explain thoroughly

Eligible: That is fit to be chosen, qualified



Elucidate: To clear up something difficult or mysterious

Emancipationist: A man who thinks of the freeing of the lower

classes from their disabilities

Empiric: One who relies on experience and observation

Endemic: A disease which is peculiar to a locality or a class of

persons

Ennui: Mental weariness from lack of occupation, laziness

Entomology: Study of insects

Epicure: A person who is very fond of sensuous pleasures

Epitaph: Words inscribed on the tomb of a man

Equilibrium: A state of perfect balance

Eradicate: To root out an evil, a disease, etc.

Ethnology: Science of human races

Etymology: The science which deals with the origin of words

Excavate: To unearth by digging

Exculpated: To clear of guilt or blame

Executive: The part of the government which preserves the law

and order, and carries out the laws made by the legislature

Exonerate: To free (a person) from all blame in a matter

Expatriate: To send out of one's native country

Expiate: To make atonement (amends) for one's sins

Explicit: An absolutely clear statement

Expurgate: To exclude objectionable matter (from some book or

document)

Extempore: A speech delivered without previous preparation

Extradite: To deliver a criminal to the authorities of the country

from which he has come

Fanatic: A man filled with excessive and mistaken enthusiasm in

matters of religion

Fastidious: One who is not pleased by anything, difficult to

please



Fatalist: One who believes absolutely in fate and

predetermination

Feminist: A man who thinks of the welfare of women

Fratricide: Murder of a brother

Frustrate: To prevent from accomplishing a purpose or fulfilling

a desire disappeared, drop-less

Fumigate: Purify or disinfect with fumes, smoke

Gala-day: A day of gaiety and festivity

Germicide: A medicine that kills germs

Herbivorous: Animals which live on herbs

Homicide: The killing of a man

Hygienist: One who is very careful about one's health

Iconoclast: One who attacks and seeks to overthrow traditional

or popular ideas or institutions

Idiosyncrasy: A personal peculiarity of temperament, peculiar

habit

Idolatry: Worship of idols

Illegible: A writing that cannot be read

Illicit: A trade, activity that is prohibited by law

Immutable: A thing that is not subject to change

Imperialism: The policy of extending a nation's authority by territorial acquisition or by the establishment of economic and

political hegemony over other nations

Impracticable: A scheme that cannot be put into practice

Inapt: A comparison that is out of place, unsuitable, inaaproprite

Inaudible: A sound that cannot be heard

Incredible: A thing which can hardly be believed

Incriminate: To accuse or involve one in accusation, to lay the

blame on

Indefatigable: One who cannot be tired out, untiring

Ineligible: One who is not fit according to the rules



Infallible: Incapable of erring, making mistake

Infanticide: The murder of infants

Inflammable: Liable to catch fire easily

Inimitable: A method which cannot be imitated

Insoluble: A problem not likely to be solved

Insolvent: A person who is unable to play his debts

Instigate: To urge to commit a crime

Irrelevant: Remarks which do not really apply to the subject in

hand

Irrepressible: A desire that cannot be suppressed

Itinerant: Working for a short time at various places esp. as a

casual labourer.

Loquacious: A person given to continual talking, talkitive

Magnetic: Something that attracts, the property of attracting iron

Maiden: The first speech delivered by a man or first voyage of a

ship

Materialistic: A society where money or gain is the most

important consideration

Matinee: A cinema show which is held in the afternoon.

Matricide: The murder or murderer of one's own mother

Medieval: Belonging to the Middle Ages

Misalliance: Marriage with a person of inferior social status

Misanthropist: A hater of mankind

Misogamist: A hater of the institution of marriage

Misogynist: A hater of women

Mobocracy: Rule by mob

Monogamy: The practice of being married to one at a time

Mortuary: A building where dead bodies are kept

Naturalisation: Admitting a person to the citizenship of a state

to which he does not belong



Nepotism: Undue favour from a high official to his relatives

Neurotic: A person suffering from nervous disorder

Obsolete: A word no longer in use, anything that is outdated

Oligarchy: Government by the few

Omnipotent: One who is all powerful

Omnipresent: Present everywhere. God is omnipotent and

omnipresent

Optimistic: One who believes that all is right with the world

Ostracise: To isolate somebody from society and fellowship

Panacea: A remedy for all diseases/ills/problems

Pantomime: Dramatic performance with dumb show

Paragon: A model of excellence or perfection of a kind

Parasite: The creeper that can exist only by living upon other plants. The man who uses others' resources to survive is

called parasites

Patricide: The murder or murderer of one's own father

Patrimony: Property inherited from one's father or ancestors

Peculate: To misappropriate public money entrusted to one's care

Pedestrian: One who walks on foot

Perpetuate: To continue for a long period of time

Philanderer: A person who amuses himself by love-making

Philanthropist: A man who loves his fellowmen and works for

their welfare

Philistine: One who does not care for literature or art, an

uncultured person

Philogynist: A person who is a lover of women

Plagiarist: A writer who copies the words and ideas of others

Platitudes: Ordinary and commonplace remarks, clichés

Plutocracy: Government by rich people

Polyandry: Practice of marrying more than one husband at a

time



Polygamy: Practice of marrying more than one wife at a time

Posthumous: Works of a writer appearing after his death

Postmortem: Medical examination of a body held after death

Precursor: One who or that which precedes an event and

indicates its approach

Protagonist: The main character in a drama, novel or other

literary works

Pugnacity: Tendency to quarrel or fight

Pyrrhic victory: A victory gained at too great an expense, at heavy

cost

Reanimate: To restore to life, reactivate a dead project

Red-tapism: Too much official formality

Remuneration: The sum paid to a man for a work

Reticent: To be very reserved in speech

Retrospective: Having reference to past

Sacrilege: The act of violating the sanctity or destroying the

property of the holy places, disrespect to sacred things

Somnambulist: One who walks in sleep

Somniloquist: One who talks in sleep

Sterilise: To render safe from germs

Stoic / Stoicism: A person who is indifferent to pleasure or pain

/ practice of self-denial

Synchronise: To take place at the same time as another event

Untamable: An animal that cannot be tamed

Vacillate: To make up one's mind one day and to change it the

next day, inconsistency

Venal: One who may be ready to sell one's life for money

Venial: A fault that may be forgiven

Verbatim: Using exactly the same words; word for word.

Verbose: A style full of words



Veteran: A person who had a long experience of military service

or of any occupation

Vindicate: To establish the justness of a cause

Vulnerable: That is weak and susceptible (at risk) to injury or

harm of any kind

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10 COMMANDMENTS of PRÉCIS WRITING

- Never go after the dictionary meanings of each and every word or expression used in the passage; judge the connotation and tone of the word in the given context.
- Never let your prior knowledge and personal bias interfere with your reading of the passage.
- Never use synonyms in a mechanical way. Synonyms that do not fit in the given context may render the sentence absurd.
- Never change the key words and technical terms used in the passage.

 There is no harm if these words have to be repeated in the précis.
- Never comment on writer's views nor add your own opinion.
- Always write a précis in a single paragraph. Use link words like 'therefore, thus, moreover, however' only when required.
- Always change the first person into third in case of autobiographical passages.
- Always follow the tense the writer is using, except when a direct narration is to be changed into an indirect one.
- Always use simple vocabulary and uncomplicated sentences. Avoid ornamental and flowery language.
- Always give specific title; not generic or universal.

The writer is a retired Professor of English and is associated with World Times Institute as Head of the Department of English.

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